

# JOHN

A Greek-English Diglot

for the use of

Translators



(For private circulation only)

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The Greek-English New Testament:

*John*

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## INTRODUCTION

BIBLICAL translations into English generally have the English-speaking reader in mind. They are often made with such freedom that translators into other languages who rely on these English versions may find it difficult to determine the exact sense of the original language, and sometimes may even be misled. For the national who is engaged in such translation there is the additional difficulty that he may be unfamiliar with the idioms and usages in the English version before him.

It has long been felt that what is needed is a clear and accurate translation of the Scriptures into English which will be an unambiguous guide to the translator. To meet this need in part the production of the Greek-English New Testament was undertaken. The Greek text is that which will appear as the 3rd edition of the British and Foreign Bible Society Greek Testament, the editor of which has been consulted on points of interpretation of the text.

Verse division in the Greek text follows the rules given in the 2nd edition (1958), p. viii: Where no other indication is given, the verse division occurs at the principal stop in the line. For this purpose a colon (·) takes precedence over a comma (,), a question mark (;) takes precedence over a colon (·), a full stop (.) over a question mark (;), and a full stop followed by a sentence beginning with a capital letter over a full stop followed by a sentence beginning with a small letter. If the beginning of a verse is not apparent from the punctuation, it is marked by a vertical rule (|).

Missionaries who have worked in different parts of the

world made the first drafts from the Greek, which were then carefully examined and revised by Biblical scholars. The translators have tried to follow the original as closely as possible without offending against English usage.

The translation has avoided archaisms, in particular the forms of the second person singular, except in quotations from the Old Testament. These quotations are printed in italics. Where the pronoun stands for the divine name it has a capital; without this device there would in some cases be ambiguity. In some languages the pronoun may have to be replaced by the divine name, for the sake of clarity.

The Greek word *οὐν* appears with great frequency in John. Often its equivalent, as a connective, is not required in English. In such cases the word is not represented in this translation.

Like the Greek-English Mark (1958) and the Greek-English Matthew (1959), this Greek-English John is designed to be used by committees engaged in translation work. It should be emphasised that for its proper use it is essential that every translating committee contain at least one member who is able to follow the Greek, for this edition of John is intended to assist translators to produce versions from the Greek rather than from the English.

The notes and glossary are necessarily brief. Glossary words are marked in the text with an asterisk. The appendix explains the terms used in this Gospel for weights, money and measures.

Translators' questions arising in the use of this aid will be welcomed by the Translations Secretary at Bible House, London.

## ACCORDING TO JOHN

## ΚΑΤΑ ΙΩΑΝΝΗΝ

11 *EN ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ*  
2 *Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.*  
3 *πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.*  
4 *ὁ γέγονεν | ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώ-*  
5 *πων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ*  
6 *κατέλαβεν. Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ*  
7 *Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν,*  
8 *ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι'*  
9 *αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ*  
10 *τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα*  
11 *ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν,*  
12 *καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ*  
13 *ᾔγνω. εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.*  
14 *ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ*  
15 *γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, | οἳ οὐκ ἐξ*  
16 *αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος*  
17 *ἀνδρὸς ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. Καὶ ὁ Λόγος σὰρξ*  
18 *ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν*  
19 *αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός, πλήρης χάριτος*  
20 *καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν*  
21 *λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος*  
22 *ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ὅτι ἐκ τοῦ*  
23 *πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ*



## ACCORDING TO JOHN

The WORD\* was in the beginning, and the WORD was with 1  
God, and the WORD was God. He was with God in the be- 2  
ginning. All things came into being through Him, and 3  
apart from Him not even one thing came into being. In 4  
that which came into being was Life,<sup>a</sup> and the Life was the  
Light of men. The Light shines in the darkness, and the 5  
darkness did not overcome it.

There was a man, sent from God; his name was John. 6  
He came for witness, to bear witness about the Light, that 7  
all might believe through him. He was not the Light, but 8  
came to bear witness<sup>b</sup> about the Light.

The true Light, which lightens every man, was coming 9  
into the world. He was in the world, and the world came 10  
into being through Him, yet the world\* did not know Him.  
He came to His own home, but His own did not receive 11  
Him. But to those who received Him He gave authority to 12  
become children of God, to those who believe in His name.\*  
They were born, not from blood, nor from the will of flesh,\* 13  
nor from the will of a man, but from God.

The WORD became flesh and lived<sup>c</sup> among us, and we 14  
saw His glory, glory as of the only Son who is from the  
Father, full<sup>d</sup> of grace and truth. John bore witness about 15  
Him and cried out, "This was He of whom I said, 'He who  
is coming\* after me takes rank above me because He was  
before me'." Out of His fulness we have all received, 16

<sup>a</sup> The Greek may also mean *That which came into being in Him was Life.*

<sup>b</sup> Lit., *but in order to bear witness.*

<sup>c</sup> Lit., *pitched His tent, or, dwelt in a tent.*

<sup>d</sup> This word may be taken with "WORD", "glory" or "Son"—probably with "Son".

17 χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ  
18 ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. Θεὸν οὐδεὶς ἑώρακεν  
πώποτε· μονογενὴς Θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς,  
ἐκεῖνος ἐξηγήσατο.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου. ὅτε ἀπέστειλαν  
πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευεῖτας  
20 ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ ; καὶ ὡμολόγησεν καὶ  
οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι Οὐκ εἰμὶ ἐγὼ ὁ Χριστός.  
21 καὶ ἠρώτησαν αὐτὸν πάλιν, Τί οὖν σὺ ; Ἠλείας εἶ ; καὶ  
λέγει, Οὐκ εἰμὶ. Ὁ προφῆτης εἶ σὺ ; καὶ ἀπεκρίθη, Οὔ.  
22 εἶπαν οὖν αὐτῷ, Τίς εἶ ; ἵνα ἀποκρισὼν δώμεν τοῖς πέμ-  
23 ψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ ; ἔφη,

**Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
Εὐθύνετε τὴν ὁδὸν Κυρίου,**

24 καθὼς εἶπεν Ἡσαΐας ὁ προφῆτης. Καὶ ἀπεσταλμένοι ἦσαν  
25 ἐκ τῶν Φαρισαίων. καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ,  
Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἠλείας οὐδὲ  
26 ὁ προφῆτης ; ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ  
βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει δὲν ὑμεῖς οὐκ οἴδατε,  
27 ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω  
28 αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. Ταῦτα ἐγένετο ἐν  
Βηθανίᾳ πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.  
29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ  
λέγει, Ἴδε ὁ Ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ  
30 κόσμου. οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὁπίσω μου  
ἐρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.  
31 ἀγὼ οὐκ ᾔδην αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ  
32 τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. Καὶ ἐμαρτύρησεν  
Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς  
33 περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. καγὼ οὐκ

19-23: Mt. 3. 1-6, Mk. 1. 2-6, Lk. 3. 3-6. 23: Is. 40. 3.

grace in place of grace; for the Law was given through 17  
Moses; grace and truth came through Jesus Christ.\* God 18  
no one has ever seen; the only One, God who is in the  
bosom of the Father, He has made Him known.

This is John's witness. When the Jews from Jerusalem sent 19  
to him priests\* and Levites\* to ask him, "Who are you?",  
he declared, he did not deny but declared, "I am not the 20  
Messiah.\*" They asked him again, "What then are you? 21  
Are you Elijah?" He said, "I am not." "Are you the  
Prophet?" He answered, "No." They said to him, 22  
"Who are you, that we may give an answer to those who  
sent us? What do you say about yourself?" He said, 23

*"I am the voice of one crying out in the wilderness,  
'Make straight the way of the Lord',"*

as the prophet Isaiah said. Some Pharisees\* had also been 24  
sent, and they asked him, "Why then do you bap- 25  
tize,\* if you are not the Messiah, nor Elijah, nor the  
Prophet?" John answered them, "I baptize with water. 26  
Among you stands One whom you do not know, He who is 27  
coming \*after me, the strap of whose sandal I am not fit to  
untie." These things took place in Bethany, beyond the 28  
Jordan, where John was baptizing.

On the next day he saw Jesus coming towards him, and 29  
said "Look, the Lamb of God, who takes away the sin of  
the world.\* This is He about whom I said, 'After me is 30  
coming a Man who takes rank above me, because He was  
before me.' I did not know Him, but it was for this I came 31  
baptizing\* with water, that He might be shown to Israel."  
And John bore witness, saying, "I saw the Spirit\* descend- 32  
ing like a dove from heaven and remaining on Him. I did 33  
not know Him, but He who sent me to baptize with water,

ἦδεν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκείνός  
 μοι εἶπεν, 'Εφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ  
 μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι  
 34 Ἀγίῳ. καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ  
 Υἱὸς τοῦ Θεοῦ.  
 35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν  
 36 αὐτοῦ δύο, καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει,  
 37 Ἴδε ὁ Ἀμνὸς τοῦ Θεοῦ. καὶ ἤκουσαν οἱ δύο μαθηταὶ  
 38 αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. στραφείς  
 ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθούντας αὐτῷ  
 λέγει αὐτοῖς, Τί ζητεῖτε ; οἱ δὲ εἶπαν αὐτῷ, Ραββί (ὃ  
 39 λέγεται μεθερμηνευσόμενον Διδάσκαλε), ποῦ μένεις ; λέγει  
 αὐτοῖς, Ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ  
 μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν  
 40 ὡς δεκάτη. Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου  
 εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκο-  
 41 λουθησάντων αὐτῷ· εὕρισκε οὗτος πρῶτον τὸν ἀδελφὸν  
 τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσίαν  
 42 (ὃ ἐστιν μεθερμηνευσόμενον Χριστός). ἤγαγεν αὐτὸν πρὸς  
 τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἰ Σίμων  
 ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος).  
 43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ  
 44 εὕρισκε Φίλιππον. καὶ λέγει αὐτῷ, Ἀκολούθει μοι. | ἦν  
 δὲ ὁ Φίλιππος ἀπὸ Βηθσαῖδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ  
 45 Πέτρου. εὕρισκε Φίλιππος τὸν Ναθαναὴλ καὶ λέγει  
 αὐτῷ, Ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται  
 εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσηφ τὸν ἀπὸ Ναζαρεθ.  
 46 καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρεθ δύνатаί τι ἀγαθὸν  
 47 εἶναι ; λέγει αὐτῷ ὁ Φίλιππος, Ἔρχου καὶ ἴδε. εἶδεν ὁ  
 Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει  
 περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλείτης, ἐν ᾧ δόλος οὐκ  
 48 ἔστιν. λέγει αὐτῷ Ναθαναὴλ, Πόθεν με γινώσκεις ; ἀπε-  
 κρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον  
 49 φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἰδὼν σε. ἀπεκρίθη αὐτῷ

He said to me, 'He on whom you see the Spirit descending and remaining, is He who baptizes with the Holy Spirit.' I have both seen and borne witness that this is the Son of God."

Again, on the next day, John and two of his disciples were standing; he looked at Jesus as He was walking, and said, "Look, the Lamb of God." His two disciples heard him speaking and they followed Jesus. Jesus turned round and, when He saw them following Him, said to them, "What are you seeking?" They said to Him, "Rabbi\* (which being translated means Teacher), where are You staying?" He said to them, "Come and see." So they went and saw where He was staying, and they stayed with Him that day. It was about the tenth hour.<sup>a</sup> Andrew, the brother of Simon Peter, was one of the two who heard John and followed Him. He found his brother Simon first, and said to him, "We have found the Messiah\*" (of which the translation is The Anointed). He brought him to Jesus. Jesus looked at him and said, "You are Simon, the son of John; you will be called Cephas" (which is translated Peter<sup>b</sup>). On the next day He wished to go to Galilee, and He found Philip. He said to him, "Follow Me." Philip was from Bethsaida, from the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses, in the Law, and the Prophets wrote, Jesus, Joseph's son from Nazareth." Nathanael said to him, "Can there be anything good from Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming towards Him, and said about him, "Look, truly an Israelite, in whom there is no deceit." Nathanael said to Him, "How do You know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi,\* You are

<sup>a</sup> That is, 4 p.m.

<sup>b</sup> That is, *rock*.

- Ναθαναηλ καὶ λέγει, Ραββει, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ,  
 50 σὺ εἶ ὁ Βασιλεὺς τοῦ Ἰσραηλ. ἀπεκρίθη Ἰησοὺς καὶ  
 εἶπεν αὐτῷ, Ὅτι εἰπὸν σοι ὅτι εἶδόν σε ὑποκάτω τῆς  
 51 σκιᾆς, πιστεύεις ; μείζω τούτων ὄψη. καὶ λέγει αὐτῷ,  
 Ἀμην ἀμην λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνωγέστα καὶ  
 τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας  
 ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.
- 21 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανα τῆς  
 2 Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ  
 3 ὁ Ἰησοὺς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὑστερή-  
 σαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν,  
 4 Οἶνον οὐκ ἔχουσιν. καὶ λέγει αὐτῇ ὁ Ἰησοὺς, Τί ἐμοὶ καὶ  
 5 σοί, γύναι ; οὐπω ἤκει ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ  
 6 τοῖς διακόνοις, Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε. ἦσαν δὲ  
 ἐκεῖ ὕδρια λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμόν τῶν  
 7 Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει  
 αὐτοῖς ὁ Ἰησοὺς, Γεμίσατε τὰς ὑδρίας ὕδατος. καὶ  
 8 ἐγέμισαν αὐτὰς ἕως ἄνω. καὶ λέγει αὐτοῖς, Ἀντλήσατε  
 9 νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. καὶ ἤνεγκαν. | ὥς δὲ  
 ἐγέυσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ  
 οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες  
 10 τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος | καὶ λέγει  
 αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ  
 ὅταν μεθυσθῶσιν τότε τὸν ἐλάσσων· σὺ τετάρηκας τὸν  
 11 καλὸν οἶνον ἕως ἄρτι. Ταύτην ἐποίησεν ἀρχὴν τῶν  
 σημείων ὁ Ἰησοὺς ἐν Κανα τῆς Γαλιλαίας καὶ ἐφάνερωσεν τὴν  
 δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
- 12 Μετὰ τοῦτο κατέβη εἰς Καφαρναουμ αὐτὸς καὶ ἡ μήτηρ  
 αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ  
 ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.
- 13 Καὶ ἐγγὺς ἦν τὸ πασχα τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοὺς  
 14 εἰς Ἱεροσόλυμα. καὶ εἶπεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας

2. 4: 1 K. 17. 18. 5: Gn. 41. 55. 14-16: Mt. 21. 12-13, Mk. 11.  
 15-17, Lk. 19. 45-46.

the Son of God; You are the King of Israel." Jesus answered him, "Do you believe because I told you I saw you beneath the fig tree? You shall see greater things than these." And He said to him, "In very truth I tell you,<sup>a</sup> you shall see heaven opened and the angels\* of God ascending and descending on the Son of Man.\* "

On the third day there was a wedding at Cana in Galilee, and Jesus' mother was there. Both Jesus and His disciples were invited to the wedding. When the wine was exhausted Jesus' mother said to Him, "They have no wine." Jesus said to her, "Woman, *why are you interfering with Me?*<sup>b</sup> My hour has not yet come." His mother said to the servants, "*Do whatever He tells you.*" Now six stone water-jars, each holding two or three measures,<sup>c</sup> had been set there in accordance with the Jews' practice of purification.<sup>d</sup> Jesus said to them, "Fill the jars with water." They filled them to the brim. Then He said to them, "Draw now, and take it to the master of the feast." And they took it. When the master of the feast tasted the water, which had been made wine, and did not know where it was from, though the servants who had drawn the water knew, the master of the feast called the bridegroom, and said to him, "Every- one first serves the good wine and, when they have drunk freely, then the less good; you have kept the good wine until now." Jesus did this at Cana in Galilee as the beginning of the signs,\* and showed His glory; and His disciples believed in Him. After this He, His mother, His brothers and His disciples went down to Capernaum, and they stayed there for a few days.

The Passover\* of the Jews was near, and Jesus went up to Jerusalem. He found in the Temple the sellers of cattle, 14

<sup>a</sup> Plural.

<sup>b</sup> Lit., *What to Me and to you?* Cf. Mark 1: 24.

<sup>c</sup> See Appendix.

<sup>d</sup> Jews observed the custom of foot-washing and hand-washing before meals.

- βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς  
 15 καθημένους, καὶ ποιήσας ὡς φραγέλλιον ἐκ σχοινίων  
 πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς  
 βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς  
 16 τραπέζας ἀνέστρεψεν, καὶ τοῖς τὰς περιστερὰς πωλοῦσιν  
 εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν καὶ μὴ ποιεῖτε τὸν οἶκον τοῦ  
 17 Πατρὸς μου οἶκον ἐμπορίου. ἐμνήσθησαν οἱ μαθηταὶ  
 αὐτοῦ ὅτι ἔστιν γεγραμμένον ὅτι Ὁ ζῆλος τοῦ οἴκου σου  
 18 καταφάγεται με. ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν  
 αὐτῷ, Τί σημεῖον δεῖκνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς ;  
 19 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον,  
 20 καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπαν οὖν οἱ Ἰουδαῖοι,  
 Τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ  
 21 σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν ; ἐκεῖνος δὲ ἔλεγεν περὶ  
 22 τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ὅτε οὖν ἠγέρθη ἐκ νεκρῶν,  
 ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς, καὶ  
 ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.  
 23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πασχα ἐν τῇ  
 24 αὐτοῦ τὰ σημεῖα ἃ ἐποίει· αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν  
 25 ἑαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας, καὶ ὅτι οὐ  
 χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς  
 γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.  
 31 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα  
 2 αὐτῷ, ἀρχων τῶν Ἰουδαίων· οὗτος ἦλθεν πρὸς αὐτόν  
 νυκτὸς καὶ εἶπεν αὐτῷ, Ραββει, οἶδαμεν ὅτι ἀπὸ Θεοῦ  
 ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα  
 3 ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἡ ὁ Θεὸς μετ' αὐτοῦ. ἀπεκρίθη ὁ  
 Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμην ἀμην λέγω σοι, ἐὰν μὴ τις  
 γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.  
 4 λέγει πρὸς αὐτόν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος  
 γεννηθῆναι γέρων ὢν ; μὴ δύναται εἰς τὴν κοιλίαν τῆς  
 5 μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι ; ἀπεκρίθη

17: Ps. 69. 9.



sheep and doves, and the money-changers seated. When <sup>15</sup> He had made a sort of whip of cords, He drove all the sheep and cattle out of the Temple. He poured out the coins of the money-changers, and overturned the tables. He said <sup>16</sup> to the sellers of doves, "Take away these things from here; do not make My Father's House a market." His disciples <sup>17</sup> remembered that it is written, *Zeal for Thy House will devour Me*. The Jews answered Him, "What sign do You show us <sup>18</sup> why You do these things?" Jesus answered them, <sup>19</sup> "Destroy this Temple, and in three days I will raise it up." The Jews then said, "Forty-six years this Temple was in <sup>20</sup> building, and will You raise it up in three days?" But He <sup>21</sup> was speaking about the temple of His body. When He was <sup>22</sup> raised from the dead, His disciples remembered that He had said this to them; and they believed the scripture, and the word which Jesus had spoken.

When He was in Jerusalem at the Feast \* of the Passover, \* <sup>23</sup> many believed in His name, \* seeing His signs which He was doing. Jesus, however, did not trust <sup>a</sup> Himself to them, for <sup>24</sup> He knew all men and did not need that anyone should bear <sup>25</sup> witness about man, for He himself knew what was in man.

There was a man of the Pharisees, \* Nicodemus was his <sup>3</sup> name, a ruler of the Jews. This man came to Him at night, <sup>2</sup> and said to Him, "Rabbi, \* we know that You have come from God as a teacher, for no one is able to do these signs \* which You do unless God is with him." Jesus answered <sup>3</sup> him, "In very truth I tell you, unless a man is born from above <sup>b</sup> he cannot see the Kingdom of God. \* " Nicodemus <sup>4</sup> said to Him, "How can a man be born when he is old? Can he enter his mother's womb a second time, and be born?" Jesus answered, "In very truth I tell you, unless <sup>5</sup> a man is born from water and Spirit, \* he cannot enter the

<sup>a</sup> The Greek word is the same as is translated *believed* in verse 23.

<sup>b</sup> Or, *anew*.

ὁ Ἰησοῦς, Ἀμην ἀμην λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ  
 ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν  
 6 βασιλείαν τοῦ Θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς  
 σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά  
 7 ἐστίν. μὴ θαυμάσης ὅτι εἰπὸν σοι, Δεῖ ὑμᾶς γεννηθῆναι  
 8 ἄνωθεν. τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ  
 ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει·  
 9 οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. ἀπε-  
 κρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα  
 10 γενέσθαι ; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ  
 11 διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις ; ἀμην  
 ἀμην λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν  
 12 μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ  
 τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω  
 13 ὑμῖν τὰ ἐπουράνια πιστεύσετε ; Καὶ οὐδεὶς ἀναβέβηκεν εἰς  
 τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ Υἱὸς τοῦ  
 14 ἀνθρώπου, ὁ ὢν ἐκ τοῦ οὐρανοῦ. καὶ καθὼς Μωϋσῆς  
 ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν  
 15 Υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν  
 16 αἰώνιον. οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε  
 τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων  
 17 εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. Οὐ γὰρ  
 ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ  
 18 τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων  
 εἰς αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ  
 πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ.  
 19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον  
 καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς·  
 20 ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. πᾶς γὰρ ὁ φαῦλα πράσσων  
 μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ  
 21 τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ  
 φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν Θεῷ ἐστὶν  
 εἰργασμένα.  
 22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς

Kingdom of God. That which is born from flesh is flesh, 6  
 and that which is born from the Spirit is spirit. Do not be 7  
 astonished because I said to you,<sup>a</sup> 'You<sup>b</sup> must be born  
 from above.' The wind<sup>c</sup> blows where it wills, and you hear 8  
 the sound of it, but you do not know where it comes from,  
 nor where it goes. So is everyone who is born from the  
 Spirit." Nicodemus answered Him, "How can these 9  
 things happen?" Jesus answered him, "Are you a teacher 10  
 of Israel, and you do not know these things? In very truth 11  
 I tell you,<sup>d</sup> we speak about what we know, and bear witness  
 about what we have seen; yet you<sup>b</sup> do not accept our wit-  
 ness. If I have spoken to you<sup>b</sup> about earthly things, and 12  
 you<sup>b</sup> do not believe, how will you<sup>b</sup> believe if I speak to  
 you<sup>b</sup> about heavenly things?

"No one has ascended to heaven, except Him who de- 13  
 scended from heaven, the Son of Man\* who is from heaven.  
 As Moses lifted up the serpent in the wilderness, so must the 14  
 Son of Man be lifted up, in order that everyone who believes 15  
 in Him may have eternal life. For so God loved the world\* 16  
 that He gave His only Son in order that everyone who be-  
 lieves in Him should not be destroyed, but have eternal life.

"For God did not send His Son into the world to judge the 17  
 world, but that the world should be saved through Him.  
 He who believes in Him is not judged; he who does not 18  
 believe has been judged already, because he has not be-  
 lieved in the name\* of God's only Son. This is the 19  
 course of judgment:<sup>d</sup> the light has come into the world,  
 but men loved the darkness rather than the light, for their  
 deeds were evil. Everyone who acts basely hates the light, 20  
 and does not come to the light, lest his deeds be exposed;  
 but he who practises the truth comes to the light, that his 21  
 deeds may be shown to have been done in God."

After this Jesus and His disciples came to the land of 22

<sup>a</sup> Singular.

<sup>b</sup> Plural.

<sup>c</sup> The Greek can also mean *Spirit*; thus, *The Spirit breathes where He wills, and you hear His voice, but you do not know where He comes from, nor where He goes.*

<sup>d</sup> Lit., *This is the judging*; that is, *This is how judgment works.*

τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ  
 23 ἐβάπτειζεν. ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν  
 ἐγγὺς τοῦ Σαλειμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο  
 24 καὶ ἐβαπτίζοντο· οὕτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν  
 25 ὁ Ἰωάννης. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου  
 26 μετὰ Ἰουδαίου περὶ καθαρισμοῦ. καὶ ἦλθον πρὸς τὸν  
 Ἰωάννην καὶ εἶπαν αὐτῷ, Ραββει, ὃς ἦν μετὰ σοῦ πέραν  
 τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ  
 27 πάντες ἔρχονται πρὸς αὐτόν. ἀπεκρίθη Ἰωάννης καὶ εἶπεν,  
 Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἓν, ἐὰν μὴ ᾗ δεδομένος  
 28 αὐτῷ ἐκ τοῦ οὐρανοῦ. αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι  
 εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι Ἀπεσταλμένος  
 29 εἰμὶ ἔμπροσθεν ἐκείνου. Ὁ ἔχων τὴν νύμφην νυμφίος  
 ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ,  
 χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ  
 30 ἐμὴ πεπληρωται. ἐκείνον δεῖ αὐξάνειν, ἐμέ δὲ ἔλαττωσθαι.  
 31 Ὁ ἄνθρωπος ἐρχόμενος ἐπάνω πάντων ἐστίν· ὃς ὦν ἐκ τῆς γῆς  
 ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ  
 32 ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ἑώρακεν καὶ ἤκουσεν,  
 τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.  
 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς  
 34 ἀληθής ἐστιν. ὃν γὰρ ἀπέστειλεν ὁ Θεὸς τὰ ῥήματα τοῦ  
 35 Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ Πνεῦμα. ὁ  
 Πατὴρ ἀγαπᾷ τὸν Υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ  
 36 αὐτοῦ. ὁ πιστεύων εἰς τὸν Υἱὸν ἔχει ζωὴν αἰώνιον· ὁ  
 ἀπειθῶν τῷ Υἱῷ οὐκ ὀφείλει ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ  
 μένει ἐπ' αὐτόν.

41 Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι  
 Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης,—  
 2 καίτοι γε Ἰησοῦς αὐτὸς οὐκ ἐβάπτειζεν ἀλλ' οἱ μαθηταὶ  
 3 αὐτοῦ,—ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν  
 4 Γαλιλαίαν. Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας.  
 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας λεγομένην Συχάρ,  
 πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακωβ Ἰωσηφ τῷ υἱῷ αὐτοῦ·

Judæa; and He remained there with them and baptized.\*  
John also was baptizing at Ænon, near Salim, because there 23  
was much water in that place; and they were coming and  
were being baptized; for John had not yet been thrown 24  
into prison.

There arose a dispute between some of John's disciples 25  
and a Jew about purification.<sup>a</sup> They came to John and 26  
said to him, "Rabbi,\* He who was with you beyond the  
Jordan, about whom you bore witness, see, He is bap-  
tizing, and all are coming to Him." John answered, "A 27  
man can receive nothing, unless it has been given him from  
heaven. You yourselves are my witnesses, that I said, 'I 28  
am not the Messiah,\* but I have been sent before Him.'  
He who has the bride is the bridegroom; but the bride- 29  
groom's friend, who stands and listens to him, rejoices  
greatly at the bridegroom's voice. So this my joy is com-  
plete. He must increase, and I must decrease. 30

"He who comes from above is over all; he who is from the 31  
earth is from the earth, and he speaks from the earth. He  
who comes from heaven is over all. What He has seen and 32  
heard, about this He bears witness; but no one accepts His  
witness. He who has accepted His witness has set his seal 33  
to <sup>b</sup> this that God is true. He whom God sent speaks God's 34  
words, for God <sup>c</sup> does not give the Spirit\* by measure. The 35  
Father loves the Son, and has given everything into His  
hand. He who believes in the Son has eternal life; he who 36  
disobeys the Son will not see life,<sup>d</sup> but the wrath of God re-  
mains on him."

When Jesus knew that the Pharisees\* had heard that 4  
Jesus was making and baptizing\* more disciples than  
John—though Jesus Himself did not baptize, but His dis- 2  
ciples,—He left Judæa, and went back again to Galilee. It 3, 4  
was necessary for Him to go through Samaria; so He came 5

<sup>a</sup> That is, ceremonial cleanliness.

<sup>b</sup> That is, attested or confirmed.

<sup>c</sup> Lit., *He*.

<sup>d</sup> That is, will not experience eternal life.

6 | ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακωβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ  
 τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς  
 7 ἕκτη. ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας ἀντλήσαι ὕδωρ.  
 8 λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πεῖν. | οἱ γὰρ μαθηταὶ αὐτοῦ  
 ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.  
 9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος  
 ὦν παρ' ἐμοῦ πεῖν αἰτεῖς οὕσης γυναικὸς Σαμαρείτιδος ;  
 10 οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. ἀπεκρίθη  
 Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ  
 τίς ἐστιν ὁ λέγων σοι, Δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ  
 11 ἔδωκεν ἄν σοι ὕδωρ ζῶν. λέγει αὐτῷ, Κύριε, οὔτε ἀντλημα  
 ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ  
 12 ζῶν ; μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἰακωβ, ὃς  
 δέδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτός ἐξ αὐτοῦ ἔπιεν καὶ οἱ  
 13 υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ ; ἀπεκρίθη ὁ Ἰησοῦς  
 καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει  
 14 πάλιν· ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ  
 μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ ἐγὼ δώσω αὐτῷ  
 γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν  
 15 αἰώνιον. λέγει πρὸς αὐτόν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ  
 16 ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν. λέγει  
 αὐτῇ, Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθ' ἐνθάδε.  
 17 | ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ  
 18 ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι Ἄνδρα οὐκ ἔχω· πέντε γὰρ  
 ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο  
 19 ἀληθὲς εἶρηκας. λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι  
 20 προφήτης εἶ σύ. οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ  
 προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν  
 21 ὁ τόπος ὅπου δεῖ προσκυνεῖν. λέγει αὐτῇ ὁ Ἰησοῦς,  
 Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει  
 τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ Πατρί.

to a city in Samaria called Sychar, near the piece of land which Jacob gave to his son Joseph. Jacob's spring was there. Wearied by the journey, Jesus sat by the spring just as He was. It was about the sixth hour.<sup>a</sup> A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink," for His disciples had gone off to the city to buy food. The Samaritan woman said to Him, "How is it that You, a Jew, ask for a drink from me, a Samaritan woman?", for Jews and Samaritans do not associate.<sup>b</sup> Jesus answered her, "If you had known God's gift and who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." She said to Him, "Sir,\* You have no bucket, and the well is deep; from where have You the living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, his sons and his herds?" Jesus answered her, "Everyone who drinks this water will thirst again, but whoever drinks the water which I shall give him will never thirst; but the water which I shall give him will become in him a spring of water, welling up for eternal life." The woman said to Him, "Sir, give me this water, that I may neither thirst, nor come all this way here to draw." He said to her, "Go, call your husband, and come here." The woman answered Him, "I have no husband." Jesus said to her, "You have well said, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband. In this you have told the truth." The woman said to Him, "Sir, I see that You are a prophet. Our fathers worshipped on this mountain, and you<sup>c</sup> say that in Jerusalem is the place where men ought to worship."<sup>d</sup> Jesus said to her, "Believe Me, woman, a time is coming when neither on this moun-

<sup>a</sup> That is, noon.

<sup>b</sup> Another suggested interpretation is, *do not share vessels*.

<sup>c</sup> Plural.

<sup>d</sup> Lit., *where it is necessary to worship*.

22 ὑμεῖς προσκυνεῖτε ὁ οὐκ οἴδατε, ἡμεῖς προσκυνούμεν ὁ  
 23 οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν· ἀλλὰ  
 ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ  
 προσκυνήσουσιν τῷ Πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ  
 γὰρ ὁ Πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν·  
 24 πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνούντας αὐτόν ἐν πνεύματι  
 25 καὶ ἀληθείᾳ δεῖ προσκυνεῖν. λέγει αὐτῷ ἡ γυνή, Οἶδα  
 ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖ-  
 26 νος, ἀναγγελεῖ ἡμῖν πάντα. λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι,  
 27 ὁ λαλῶν σοι. Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ,  
 καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι  
 28 εἶπεν, Τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς ; ἀφῆκεν οὖν τὴν  
 ὕδριαν αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει  
 29 τοῖς ἀνθρώποις, Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα  
 30 ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός ; ἐξῆλθον οὖν  
 31 ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν. Ἐν τῷ μεταξὺ  
 32 ἡρώτων αὐτόν οἱ μαθηταὶ λέγοντες, Ραββει, φάγε. ὁ δὲ  
 εἶπεν αὐτοῖς, Ἐγὼ βρώσιν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ  
 33 οἴδατε. ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤνεγκεν  
 34 αὐτῷ φαγεῖν ; λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρώμά ἐστιν  
 ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω  
 35 αὐτοῦ τὸ ἔργον. οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός  
 ἐστίν καὶ ὁ θερισμός ἔρχεται ; ἴδου λέγω ὑμῖν, ἐπάρατε  
 τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί  
 36 εἰσιν πρὸς θερισμόν. ἤδη | ὁ θερίζων μισθὸν λαμβάνει καὶ  
 συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων ὁμοῦ  
 37 χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ὁ ἀληθινός  
 38 ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. ἐγὼ  
 ἀπέστειλα ὑμᾶς θερίζειν ὁ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι  
 κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.  
 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν



tain, nor in Jerusalem will you worship the Father. You 22  
worship what you do not know; we worship what we know,  
because salvation is from the Jews. But a time is coming, 23  
and now is, when the true worshippers will worship the  
Father in spirit and truth; for the Father seeks such as His  
worshippers. God is spirit, and they who worship Him 24  
must worship in spirit and truth." The woman said to 25  
Him, "I know that the Messiah\* (who is called The  
Anointed) is coming. When He comes, He will tell us  
everything." Jesus said to her, "I am He, I who am 26  
speaking to you." At this point His disciples came, and 27  
they were astonished that He was talking with a woman;  
yet no one said, "What are You <sup>a</sup> seeking?", or "Why  
are You talking with her?" The woman left her water-jar, 28  
went off to the city and said to the men, "Come, see a man 29  
who has told me all I have done; can this be the Messiah?"  
So they went out of the city and came to Him. 30

Meanwhile the disciples requested Him, saying, "Rabbi, \* 31  
eat." He said to them, "I have food to eat of which you do 32  
not know." The disciples said to one another, "Has any- 33  
one brought Him food?" Jesus said to them, "My food is 34  
to do the will of Him who sent Me and to complete His  
work. Do you not say, 'Four months yet, and harvest 35  
comes'? Lift up your eyes, I tell you, look at the fields;  
they are white for harvest. Already the reaper is receiving 36  
wages and is gathering fruit for eternal life, that both sower  
and reaper may rejoice together. The true saying consists 37  
in this that one sows and another reaps. I sent you to reap 38  
that for which you did not toil; others have toiled, and you  
have entered into <sup>b</sup> their toil."

Many of the Samaritans of that city believed in Him 39  
because of the saying of the woman who was bearing wit-

<sup>a</sup> Or, *you*.

<sup>b</sup> The meaning appears to be, shared in the results of.

τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης  
 40 ὅτι Εἰπέν μοι πάντα ὅσα ἐποίησα. ὥς οὖν ἦλθον πρὸς αὐτὸν  
 οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μείναι παρ' αὐτοῖς· καὶ  
 41 ἔμεινεν ἐκεῖ δύο ἡμέρας. καὶ πολλῶ πλείους ἐπίστευσαν  
 42 διὰ τὸν λόγον αὐτοῦ, τῇ δὲ γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ  
 τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ  
 οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ Σωτὴρ τοῦ κόσμου.  
 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς  
 44 τὴν Γαλιλαίαν. αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι  
 45 προφῆτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ὅτε οὖν  
 ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι,  
 πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ  
 ἐορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορτὴν.  
 46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανα τῆς Γαλιλαίας, ὅπου  
 ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς  
 47 ἡσθένει ἐν Καφαρναουμ· οὗτος ἀκούσας ὅτι Ἰησοῦς ἤκει ἐκ  
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτὸν καὶ  
 ἡρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἥμελλεν  
 48 γὰρ ἀποθνήσκειν. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ  
 49 σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. λέγει πρὸς  
 αὐτὸν ὁ βασιλικός, Κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ  
 50 παιδίον μου. λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου, ὁ υἱός σου  
 ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ  
 51 Ἰησοῦς, καὶ ἐπορεύετο. ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ  
 δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ καὶ ἀνήγγειλαν λέγοντες ὅτι  
 52 Ὁ παῖς σου ζῇ. ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ  
 κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν  
 53 ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. ἔγνω οὖν ὁ πατὴρ αὐτοῦ  
 ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ὁ  
 υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.  
 54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν  
 ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

46-53: Mt. 8. 5-13, Lk. 7. 1-10.

ness: "He has told me all I have done." When the 40 Samaritans came to Him they asked Him to stay with them; and He stayed there two days. Many more believed be- 41 cause of His word, and they said to the woman, "It is no 42 longer because of your talk that we believe, for we ourselves have heard, and we know that this is truly the Saviour of the world.\* "

After the two days He left there and went to Galilee. For 43,44 Jesus Himself bore witness that a prophet has no honour in his native place. When He came to Galilee, the Galileans 45 welcomed Him; they had seen everything He did in Jerusalem at the Feast,\* for they also had gone to the Feast.

He came again to Cana in Galilee, where He had made 46 the water wine. There was a king's officer, whose son was ill at Capernaum. When this man heard that Jesus had 47 come from Judæa to Galilee, he went to Him and asked Him to go down <sup>a</sup> and cure his son; for he was going to die. Jesus said to him, "Unless you <sup>b</sup> see signs\* and wonders, you <sup>b</sup> 48 will not believe." The king's officer said to Him, "Sir,\* 49 come down before my child dies." Jesus said to him, "Go, 50 your son is going to live." The man believed the word which Jesus spoke to him, and he went. While he was still 51 on the way down, his slaves met him and told him, "Your boy is going to live." He asked them at what hour he 52 became better. They said to him, "Yesterday, at the seventh hour,<sup>c</sup> the fever left him." His father then knew it 53 was at that hour at which Jesus had told him, "Your son is going to live"; and he himself, and his whole household, believed. This, then, is the second sign which Jesus did 54 when He had come from Judæa to Galilee.

<sup>a</sup> *Down*—The word indicates that Capernaum was lower than Cana in situation.

<sup>b</sup> Plural.

<sup>c</sup> That is, 1 p.m.

51 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ  
 2 Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις  
 ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἡ ἐπιλεγομένη Ἑβραϊστὶ  
 3 Βηθζαθα, πέντε στοὰς ἔχουσα. ἐν ταύταις κατέκειτο  
 5 πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.\* ἦν δὲ  
 τις ἀνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ  
 6 ἀσθενείᾳ αὐτοῦ· τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ  
 γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις  
 7 ὑγιᾶς γενέσθαι ; ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἀν-  
 θρωπον οὐκ ἔχω, ἵνα ὅταν παραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν  
 κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ κατα-  
 8 βαίνει. λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείρε ἄρον τὸν κράββατόν  
 9 σου καὶ περιπάτει. καὶ εὐθὺς ἐγένετο ὑγιᾶς ὁ ἀνθρωπος,  
 καὶ ἦρεν τὸν κράββατον αὐτοῦ καὶ περιπάτει. Ἦν δὲ  
 10 σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ  
 τεθεραπευμένῳ, Σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι  
 11 τὸν κράββατόν σου. ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με  
 ὑγιᾶ, ἐκείνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου καὶ  
 12 περιπάτει. ἠρώτησαν οὖν αὐτόν, Τίς ἐστιν ὁ ἀνθρωπος ὁ  
 13 εἰπὼν σοι, Ἄρον καὶ περιπάτει ; ὁ δὲ ἰαθεὶς οὐκ ᾔδει  
 τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ  
 14 τόπῳ. Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ  
 ἱερῷ καὶ εἶπεν αὐτῷ, Ἴδε ὑγιᾶς γέγονας· μηκέτι ἀμάρτανε,  
 15 ἵνα μὴ χειρόν σοί τι γένηται. ἀπηλθεν ὁ ἀνθρωπος καὶ  
 ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας  
 16 αὐτὸν ὑγιᾶ. καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν  
 17 Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ὁ δὲ ἀπεκρίνατο  
 αὐτοῖς, Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται, ἀγὼ ἐργά-  
 18 ζομαι· διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι  
 ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ

\* Some witnesses add : ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. (4) ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιᾶς ἐγένετο ᾧ δήποτε κατέχετο νοσήματι.

After this there was a feast\* of the Jews, and Jesus went 5  
up to Jerusalem. In Jerusalem, by the Sheep Pool, there is 2  
what is called in the Jewish language, Bethzatha; it has five  
porches. In these lay a great number of sick people, blind, 3  
lame, withered.<sup>a</sup> One man was there who had been ill for 5  
thirty-eight years. When Jesus saw him lying there and 6  
knew that he had already been there a long time, He said  
to him, "Do you want to be made well?" The sick man 7  
answered Him, "Sir,\* I have no man to put me into the  
pool when the water is disturbed; but, while I am coming,  
another goes down ahead of me." Jesus said to him, "Get 8  
up, take up your pallet<sup>b</sup> and walk." The man at once was 9  
made well, took up his pallet and walked.

It was Sabbath\* on that day. So the Jews said to the 10  
man who had been healed, "It is Sabbath; it is not lawful  
for you to take up your pallet." He answered them, "He 11  
who made me well said to me, 'Take up your pallet and  
walk.' " They asked him, "Who is the man who said to 12  
you, 'Take it up and walk'?" But he who had been 13  
cured did not know who He was, for Jesus had withdrawn,  
while there was a crowd in the place.<sup>c</sup> After this Jesus 14  
found him in the Temple, and said to him, "Look, you  
have become well; sin no more, lest something worse hap-  
pens to you." The man went and told the Jews that it was 15  
Jesus who had made him well. For this reason the Jews 16  
began to persecute Jesus, because He did these things on a  
Sabbath. He answered them, "My Father is working up 17  
to this moment, and I too am working." For this reason 18  
the Jews sought the more to kill Him, because He not only

<sup>a</sup> Some witnesses add: *waiting for the moving of the water.* (4) *For an angel \* came down into the pool at certain times, and disturbed the water. Then the first who went in after the disturbance of the water was made well from whatever disease he had.*

<sup>b</sup> That is, *bedding or sleeping-mat.*

<sup>c</sup> Or, *Jesus had withdrawn, there being a crowd in the place.*

Πατέρα ἴδιον ἔλεγεν τὸν Θεόν, ἵσον ἑαυτὸν ποιῶν τῷ Θεῷ.  
 19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς, Ἀμην ἀμην  
 λέγω ὑμῖν, οὐ δύναται ὁ Υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἂν  
 μὴ τι βλέπῃ τὸν Πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ,  
 20 ταῦτα καὶ ὁ Υἱὸς ποιεῖ ὁμοίως. ὁ γὰρ Πατὴρ φιλεῖ τὸν  
 Υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα  
 21 τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. ὥσπερ  
 γὰρ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ  
 22 ὁ Υἱὸς οὕς θέλει ζωοποιεῖ. οὐδὲ γὰρ ὁ Πατὴρ κρίνει  
 23 οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ Υἱῷ, | ἵνα πάντες  
 τιμῶσι τὸν Υἱὸν καθὼς τιμῶσι τὸν Πατέρα. ὁ μὴ τιμῶν  
 24 τὸν Υἱὸν οὐ τιμᾷ τὸν Πατέρα τὸν πέμψαντα αὐτόν. Ἀμην  
 ἀμην λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων  
 τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ  
 ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.  
 25 ἀμην ἀμην λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ  
 νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ καὶ οἱ  
 26 ἀκούσαντες ζήσονται. ὥσπερ γὰρ ὁ Πατὴρ ἔχει ζωὴν ἐν  
 ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ Υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.  
 27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι Υἱὸς ἀνθρώπου  
 28 ἐστίν. μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες  
 29 οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ | καὶ  
 ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν  
 30 ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. Οὐ  
 δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω  
 κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ  
 31 θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. Ἐὰν  
 ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν  
 32 ἀληθής· ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι  
 33 ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. ὑμεῖς  
 ἀπεστάλακατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

broke the Sabbath, but called God His own Father, making Himself equal with God. Jesus answered them, " In very 19 truth I tell you, the Son cannot do anything of Himself, but only what He sees the Father doing; for whatever He does, the Son also does in the same way. For the Father 20 loves the Son, and shows Him all that He <sup>a</sup> does, and He will show Him greater deeds than these, that you may be astonished. As the Father raises the dead and causes them 21 to live, so also the Son causes to live those whom He wishes. The Father indeed judges no one, but He has given the 22 whole course of judgment to the Son, that all may honour 23 the Son, as they honour the Father. Anyone who does not honour the Son, does not honour the Father who sent Him. In very truth I tell you, he who listens to My word,\* and 24 believes Him who sent Me, has eternal life, and does not come to judgment, but has passed from death to life. In 25 very truth I tell you, a time is coming, and now is, when the dead will hear the voice of the Son of God, and those who have heard will live. For as the Father has life in Himself, 26 so He has given to the Son also to have life in Himself. Moreover He has given Him authority to carry out the 27 course of judgment, because He is Son of Man.\* Do not 28 be astonished at this, because a time is coming in which all who are in the tombs will hear His voice, and will come out; 29 those whose actions were good, to a resurrection to life; those who acted basely, to a resurrection to judgment.

"I can do nothing on My own authority<sup>b</sup>; I judge as I 30 hear, and My judging is just, because I am not seeking My will, but the will of Him who sent Me. If I bear witness 31 about Myself, My witness is not true. There is another who 32 bears witness about Me, and I know that the witness which He bears about Me is true. You sent to John, and he bore 33

<sup>a</sup> That is, the Father.

<sup>b</sup> Lit., *from Myself*.

34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ  
 35 ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ  
 καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι  
 36 πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. Ἐγὼ δὲ ἔχω τὴν μαρ-  
 τυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα αὐτοῦ δέδωκέν μοι  
 ὁ Πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα αὐτοῦ ποιῶ,  
 37 μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ Πατὴρ με ἀπέσταλκεν. καὶ ὁ  
 πέμψας με Πατὴρ αὐτὸς μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε  
 38 | καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν  
 39 ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. ἐραυνάτε  
 τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον  
 40 ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· | καὶ οὐ  
 41 θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε. Δόξαν παρὰ  
 42 ἀνθρώπων οὐ λαμβάνω, ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην  
 43 τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι  
 τοῦ Πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν  
 44 τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε. πῶς δύνασθε ὑμεῖς  
 πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν  
 45 δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε ; μὴ δοκεῖτε  
 ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα· ἔστιν ὁ  
 46 κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. εἰ γὰρ  
 ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ  
 47 ἐκεῖνος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πι-  
 στεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε ;

61 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς  
 2 Γαλιλαίας τῆς Τιβεριάδος. καὶ ἠκολούθει αὐτῷ ὄχλος  
 πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα αὐτοῦ ἐπὶ τῶν ἀσθε-  
 3 νούντων. ἀνῆλθεν δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ  
 4 ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πασχα,  
 5 ἡ ἑορτὴ τῶν Ἰουδαίων. ἐπάρας οὖν ὁ Ἰησοῦς τοὺς  
 ὀφθαλμοὺς καὶ θεασάμενος ὅτι ὄχλος πολὺς ἔρχεται πρὸς  
 αὐτόν, λέγει πρὸς Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους ἵνα  
 6. 1-13: Mt. 14. 13-21, 15. 32-39, Mk. 6. 32-44, 8. 1-10, Lk. 9. 10-17.



witness to the truth. I do not receive witness from man, but 34  
 I say these things that you may be saved. He was a burning 35  
 and shining lamp, and you were willing to rejoice for a  
 while in his light. But the witness I have is greater than that 36  
 of John, for the works which My Father gave Me to com-  
 plete, the very works which I do bear witness about Me,  
 that the Father has sent Me. And the Father who sent Me 37  
 has Himself borne witness about Me. You have never heard  
 His voice, nor seen His form; and you have not His word \* 38  
 remaining in you, because the One whom He sent, you do  
 not believe. You hunt through the Scriptures, because you 39  
 think that in them you have eternal life, and these are they  
 which bear witness about Me. Yet you are not willing to 40  
 come to Me, that you may have life. Honour from man I 41  
 do not receive, but I know you, that you have not in your- 42  
 selves the love of God. I have come in My Father's name,\* 43  
 and you do not receive Me. If another comes in his own  
 name, him you will receive. How can you believe, when 44  
 you receive honour from one another, and do not seek the  
 honour which is from the only God? Do not think that I 45  
 shall accuse you to the Father. The one who accuses you  
 is Moses, on whom you have set your hope. If you believed 46  
 Moses, you would believe Me, for it was about Me he wrote.  
 If you do not believe his writings, how will you believe My 47  
 words? ”

After this Jesus went away across the Sea of Galilee, that 6  
 is, the Sea of Tiberias; and there was a great crowd fol- 2  
 lowing Him because they saw the signs\* which He was per-  
 forming on the sick. Jesus went up the hill, and there He 3  
 sat with His disciples. The Passover,\* the Feast of the Jews, 4  
 was near. When Jesus looked up and saw that a great 5  
 crowd was coming towards Him, He said to Philip, “ Where

6 φάγωσιν οὗτοι ; τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς  
 7 γὰρ ᾗδει τί ἔμελλεν ποιεῖν. ἀποκρίνεται αὐτῷ ὁ Φίλιππος,  
 Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκούσιν αὐτοῖς, ἵνα ἕκαστος  
 8 βραχύ τι λάβῃ. λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ,  
 9 Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, | Ἔστιν παιδάριον  
 ἐν ᾧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ  
 10 ταῦτα τί ἐστὶν εἰς τοσούτους ; εἶπεν οὖν ὁ Ἰησοῦς, Ποι-  
 ῆσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν  
 τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντα-  
 11 κισχίλιοι. ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχα-  
 ρίστησεν καὶ διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν  
 12 ὀψαρίων ὅσον ἤθελον. ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς  
 μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα,  
 13 ἵνα μὴ τι ἀπολήται. συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα  
 κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ  
 14 ἐπερίσσευσαν τοῖς βεβρωκόσιν. Οἱ οὖν ἄνθρωποι ἰδόντες  
 ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ  
 15 προφῆτης ὁ ἐρχόμενος εἰς τὸν κόσμον. Ἰησοῦς οὖν γινούς  
 ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν  
 16 αὐτὸν βασιλέα, φεύγει πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. Ὡς  
 δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν  
 17 θάλασσαν, καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς  
 θαλάσσης εἰς Καφαρναουμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ  
 18 οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, ἥ τε θάλασσα  
 19 ἀνέμου μεγάλου πνέοντος διεγείρετο. ἐληλακότες οὖν ὡς  
 σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν  
 περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου  
 20 γινόμενον, καὶ ἐφοβήθησαν. ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι·  
 21 μὴ φοβεῖσθε. ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ  
 εὐθὺς ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.  
 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης  
 εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ  
 συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον

16-21: Mt. 14. 22-32, Mk. 6. 45-52.

are we to buy bread that these may eat?" He said this, 6  
testing him; for He Himself knew what He was going to  
do. Philip answered Him, "Two hundred denarii <sup>a</sup> worth 7  
of bread is not enough for them, that each should receive a  
little." One of His disciples, Andrew, Simon Peter's 8  
brother, said to Him, "There is a little boy here who has 9  
five barley loaves and two fishes; but what use are they for  
so many?" Jesus said, "Make the people sit down." 10  
There was much grass in the place. So the men sat down,  
in number about five thousand. Jesus then took the loaves, 11  
gave thanks and distributed them to those who were seated;  
and the fishes in the same way as much as they wished.  
When they were filled He said to His disciples, "Gather 12  
the pieces left over, that nothing be lost." So they gathered 13  
them, and filled twelve baskets with pieces left over from  
the five barley loaves by those who had eaten. The people 14  
who saw the sign which He did said, "Truly this is the  
Prophet who is to come into the world." Jesus then, 15  
knowing that they intended to come and seize Him to make  
Him king, escaped back to the hill by Himself alone.

When evening came His disciples went down to the sea, 16  
and when they had got into a boat, they were crossing the 17  
sea to Capernaum. It had already become dark, and Jesus  
had not yet come to them; and the sea was becoming rough, 18  
for a strong wind was blowing. When they had rowed 19  
about twenty-five or thirty stades <sup>a</sup> they saw Jesus walking  
on the sea and coming near the boat; and they were afraid.  
He said to them, "It is I; do not be afraid." They wished 20, 21  
to take Him into the boat, and at once the boat came to the  
land to which they were going.

On the next day the crowd which had been on the other 22  
side of the sea saw that there was no other boat there except  
one, and that Jesus had not got into the boat with His dis-

<sup>a</sup> See Appendix.

23 ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· ἀλλὰ ἦλθεν πλοιάρια  
 ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον  
 24 [εὐχαριστήσαντος τοῦ Κυρίου]. ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι  
 Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν  
 αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναουμ ζητοῦντες  
 25 τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης  
 26 εἶπον αὐτῷ, Ραββί, πότε ὦδε γέγονας ; ἀπεκρίθη αὐτοῖς  
 ὁ Ἰησοῦς καὶ εἶπεν, Ἀμην ἀμην λέγω ὑμῖν, ζητεῖτέ με οὐχ  
 ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ  
 27 ἐχορτάσθητε. ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην,  
 ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ  
 Υἱὸς τοῦ ἀνθρώπου δίδωσιν ὑμῖν· τοῦτον γὰρ ὁ Πατὴρ  
 28 ἐσφράγισεν ὁ Θεός. εἶπον οὖν πρὸς αὐτόν, Τί ποιῶμεν  
 29 ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ ; ἀπεκρίθη ὁ Ἰησοῦς  
 καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ Θεοῦ, ἵνα  
 30 πιστεύητε εἰς ὃν ἀπέστειλεν ἐκείνος. εἶπον οὖν αὐτῷ, Τί  
 οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι ; τί  
 31 ἐργάζῃ ; οἱ πατέρες ἡμῶν τὸ μαννα ἔφαγον ἐν τῇ ἐρήμῳ,  
 καθὼς ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν  
 32 αὐτοῖς φαγεῖν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμην ἀμην  
 λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ  
 οὐρανοῦ, ἀλλ' ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ  
 33 οὐρανοῦ τὸν ἀληθινόν· ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ κατα-  
 34 βαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδούς τῷ κόσμῳ. εἶπον  
 οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.  
 35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς·  
 ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς  
 36 ἐμὲ οὐ μὴ διψήσῃ πώποτε. Ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἑώρα-  
 37 κατέ με καὶ οὐ πιστεύετε. πᾶν ὃ δίδωσίν μοι ὁ Πατὴρ  
 πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω  
 38 ἔξω, ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ  
 39 θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. τοῦτο

ciples but that His disciples had gone away alone. However, 23  
boats from Tiberias came near the place where they had  
eaten bread after the Lord had given thanks.<sup>a</sup> So, when 24  
the crowd saw that neither Jesus was there nor His dis-  
ciples, they themselves got into the boats and came to  
Capernaum, seeking Jesus. When they found Him on the 25  
other side of the sea, they said to Him, "Rabbi,\* when did  
You come here?" Jesus answered them, "In very truth 26  
I tell you, you are seeking Me, not because you saw signs,\*  
but because you ate of the loaves and were satisfied. Do not 27  
work for food which perishes but for that food which lasts,  
to bring eternal life, which the Son of Man\* gives you; for  
upon Him God the Father has set His seal." They said to 28  
Him, "What are we to do, that we may do the works of  
God?" Jesus answered them, "The work of God is this, 29  
that you should believe in Him whom He has sent." So 30  
they said to Him, "What sign then do You do, that we  
may see it and believe You? What is it You are doing?  
Our fathers ate the manna in the wilderness, as it is written, 31  
*He gave them bread from heaven to eat.*"

Jesus said to them, "In very truth I tell you, Moses did 32  
not give you the bread from heaven; but My Father is giv-  
ing you the true bread from heaven. For the bread of God 33  
is that which descends from heaven and gives life to the  
world.\*" They said to Him, "Sir,\* always give us this 34  
bread." Jesus said to them, "I am the bread of life; he 35  
who comes to Me will not hunger, and he who believes in  
Me will never thirst again. But I told you that you have 36  
seen Me, and yet you do not believe. All<sup>b</sup> the Father 37  
gives Me will come to Me, and him who comes to Me I will  
not cast out, because I have come down from heaven not 38  
to do My own will, but the will of Him who sent Me. This 39

<sup>a</sup> Some witnesses omit, *after the Lord had given thanks.*

<sup>b</sup> The gender in the Greek is a generalizing neuter, including persons and things.

δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν  
 μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ  
 40 ἐσχάτῃ ἡμέρᾳ. τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ Πατρὸς  
 μου, ἵνα πᾶς ὁ θεωρῶν τὸν Υἱὸν καὶ πιστεύων εἰς αὐτὸν  
 ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ  
 41 ἡμέρᾳ. Ἐγὼ γινώσκω οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι  
 42 εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ, | καὶ  
 ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ ἡμεῖς  
 οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα ; πῶς οὖν λέγει ὅτι  
 43 Ἐκ τοῦ οὐρανοῦ καταβέβηκα ; ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ  
 44 εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων. Οὐδεὶς δύναται  
 ἐλθεῖν πρὸς με ἐὰν μὴ ὁ Πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν,  
 45 καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἔστιν γε-  
 γραμμένον ἐν τοῖς προφῆταις, Καὶ ἔσονται πάντες διδασκαῖ  
 Θεοῦ· πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ Πατρὸς καὶ μαθὼν  
 46 ἔρχεται πρὸς με. οὐχ ὅτι τὸν Πατέρα ἑώρακέν τις, εἰ μὴ ὁ  
 47 ὢν παρὰ τοῦ Θεοῦ, οὗτος ἑώρακεν τὸν Πατέρα. ἀμην ἀμην  
 48 λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. Ἐγὼ  
 49 εἰμι ὁ ἄρτος τῆς ζωῆς. οἱ πατέρες ὑμῶν ἔφαγον τὸ μαινα  
 50 ἐν τῇ ἐρήμῳ καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ  
 οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀπο-  
 51 θάνῃ. ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς·  
 ἐὰν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα·  
 καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ  
 52 κόσμου ζωῆς. Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰου-  
 δαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα  
 53 αὐτοῦ φαγεῖν ; εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμην ἀμην  
 λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ ἀνθρώ-  
 54 που καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.  
 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει  
 ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.  
 55 ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶν βρώσις, καὶ τὸ αἷμά μου

is the will of Him who sent Me, that I should lose nothing of all that He has given Me, but should raise them <sup>a</sup> up at the last day. For this is the will of My Father, that every- 40 one who sees the Son and believes in Him should have eternal life; and I shall raise him up at the last day."

The Jews then grumbled <sup>b</sup> about Him because He said, 41 "I am the bread which came down from heaven." They 42 said, "Is not this Jesus, Joseph's son, whose father and mother we know? How then does He say, 'I have come from heaven'?" Jesus answered them, "Do not grumble <sup>b</sup> 43 among yourselves. No one can come to Me unless the 44 Father who sent Me draws him; and I shall raise him up at the last day. It is written in the prophets, *And they will 45 all be taught by God.* Everyone then who has heard the Father and learned, comes to Me. Not that anyone has 46 seen the Father, except Him who is from God; He has seen the Father. In very truth I tell you, he who believes in Me 47 has eternal life.

"I am the bread of life. Your fathers ate the manna in the 48, 49 wilderness, yet they died. This is the bread which comes 50 down from heaven, that one may eat of it and not die. I 51 am the living bread which came down from heaven. If anyone eats of this bread he will live for ever; and the bread which I shall give is My flesh, on behalf of the life of the world.\*"

The Jews then argued hotly with each other, saying, 52 "How can this fellow give us His flesh to eat?" Jesus said 53 to them, "In very truth I tell you, if you do not eat the flesh of the Son of Man\* and drink His blood, you do not have life within you. He who eats My flesh and drinks My 54 blood has eternal life, and I shall raise him up at the last day. For My flesh is truly food, and My blood is truly 55

<sup>a</sup> The gender in the Greek is a generalizing neuter, including persons and things.

<sup>b</sup> The Greek word γογγύζειν is an onomatopœic word, describing the muttering of a discontented crowd.

56 ἀληθῶς ἐστιν πόσις. ὁ τρώγων μου τὴν σάρκα καὶ πίνων  
 57 μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ. καθὼς ἀπέσταλκέν  
 με ὁ ζῶν Πατὴρ καὶ γὰρ ζῶ διὰ τὸν Πατέρα, καὶ ὁ τρώγων με  
 58 ἀκαίριος ζήσεται δι' ἐμέ. οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ  
 καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν καὶ ἀπέθανον·  
 59 ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. Ταῦτα  
 60 εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναουμ. Πολλοὶ  
 οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρὸς  
 51 ἐστὶν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκοῦειν ; εἰδὼς δὲ  
 ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ  
 62 αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει ; ἐὰν οὖν  
 θεωρῇτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ  
 63 πρότερον ; τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ  
 ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά  
 64 ἐστὶν καὶ ζωὴ ἐστὶν. ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ  
 πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ  
 65 πιστεύοντες καὶ τίς ἐστιν ὁ παραδῶσων αὐτόν. καὶ ἔλεγεν,  
 Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με  
 ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ Πατρὸς.  
 66 Ἐκ τούτου οὖν πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον  
 67 εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. εἶπεν  
 οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν ;  
 68 ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα  
 69 ἀπελευσόμεθα ; ῥήματα ζωῆς αἰωνίου ἔχεις· | καὶ ἡμεῖς  
 πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Ἅγιος τοῦ  
 70 Θεοῦ. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς  
 δώδεκα ἐξελεξάμην ; καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν.  
 71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ  
 ἔμελλεν παραδιδόναι αὐτόν, εἰς ἐκ τῶν δώδεκα.  
 71 Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ·  
 οὐ γὰρ ᾗθειεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτουν  
 2 αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν  
 3 Ἰουδαίων ἡ σκηνοπηγία. εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ  
 αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα



drink. He who eats My flesh and drinks My blood, remains 56  
in Me and I in him. As the living Father has sent Me, and 57  
I live through the Father, so also he who eats Me will also  
live through Me. This is the bread which came down from 58  
heaven, not such as your fathers ate, and they died; he  
who eats this bread will live for ever.” He said these things 59  
in a synagogue\* while teaching in Capernaum.

Many of His disciples, when they heard this, said, “ This 60  
is a harsh saying. Who can listen to it? ” Jesus knew in 61  
Himself that His disciples were grumbling about this, and  
said to them, “ Does this give offence to you? What then if 62  
you should see the Son of Man\* ascending where He was  
before? It is the spirit which is life-giving; the flesh is of no 63  
help. The words which I have spoken to you are spirit and  
are life. Yet there are some of you who do not believe.” 64  
For Jesus knew from the beginning who they were who did  
not believe, and who it was who would deliver Him up.  
And He said, “ For this reason I told you that no one can 65  
come to Me, unless it has been given to him from the  
Father.”

From this time, therefore, many of His disciples turned 66  
back and no longer walked with Him. Then Jesus said to 67  
the Twelve, “ Do you, too, wish to go away? ” Simon 68  
Peter answered Him, “ Sir,\* to whom shall we turn? You  
have words of eternal life; and we have believed and we 69  
have come to know that You are the Holy One of God.”  
Jesus answered them, “ Did I not choose you, the Twelve? 70  
Yet of you one is a devil.” He was speaking of Judas, son 71  
of Simon Iscariot; for he, though one of the Twelve, was to  
deliver Him up.

After these things Jesus went about in Galilee, for He did 7  
not wish to go about in Judæa because the Jews were  
seeking to kill Him. The Feast\* of the Jews was near, the 2  
Feast of Tabernacles. So His brothers said to Him, “ De- 3

καὶ οἱ μαθηταὶ σου θεωρήσουσιν τὰ ἔργα σου ἃ ποιεῖς·  
 4 οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ  
 εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.  
 6 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. λέγει οὖν  
 αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὕπω πάρεστιν, ὁ δὲ καιρὸς  
 7 ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. οὐ δύναται ὁ κόσμος  
 μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι  
 8 τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. ὑμεῖς ἀνάβητε εἰς τὴν  
 ἑορτὴν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ  
 9 καιρὸς ὁ ἐμὸς οὕπω πεπλήρωται. ταῦτα εἰπὼν αὐτοῖς  
 10 ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ  
 αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς  
 11 ἀλλὰ ὡς ἐν κρυπτῷ. οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτόν ἐν τῇ  
 12 ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστιν ἐκεῖνος ; καὶ γογγυσμὸς  
 πολὺς ἦν περὶ αὐτοῦ ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι Ἀγαθός  
 13 ἐστίν· ἄλλοι ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. οὐδεὶς  
 μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν  
 Ἰουδαίων.  
 14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ  
 15 ἱερόν καὶ ἐδίδασκεν. ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες,  
 16 Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς ; ἀπεκρίθη οὖν  
 αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ  
 17 ἀλλὰ τοῦ πέμψαντός με· ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ  
 ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ  
 18 ἐστίν ἢ ἐγὼ ἀπ' ἑμαυτοῦ λαλῶ. ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν  
 δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος  
 αὐτόν, οὗτος ἀληθής ἐστίν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.  
 19 οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον ; καὶ οὐδεὶς ἐξ ὑμῶν  
 20 ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτείνειν ; ἀπεκρίθη ὁ  
 ὄχλος καὶ εἶπεν, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνειν ;  
 21 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα  
 22 καὶ πάντες θαυμάζετε. διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν  
 τὴν περιτομήν,—οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστίν ἀλλ' ἐκ

part from here and go to Judæa, that Your disciples also  
 may see Your works which You are doing. For no one does  
 anything in secret who himself seeks to be in the open. If You  
 are doing these things show Yourself to the world.\* ” For  
 not even His brothers believed in Him. Jesus said to them,  
 “ My time has not yet come, but your time is always here.<sup>a</sup>  
 The world cannot hate you, but it hates Me, because I bear  
 witness about it that its deeds are evil. You go <sup>b</sup> up to the  
 Feast. I am not going up to this Feast, because My time is  
 not yet fulfilled.” When He had said this to them, He  
 remained in Galilee.

But when His brothers had gone up to the Feast, then  
 He also went up, not openly, but as it were in secret. The  
 Jews were searching for Him at the Feast, and saying,  
 “ Where is He? ” There was much grumbling <sup>c</sup> about  
 Him in the crowd, some saying, “ He is a good man ”;  
 others, “ No, He is leading the crowd astray.” No one,  
 however, spoke openly about Him through fear of the Jews.

When the Feast was half over, Jesus went up to the  
 Temple and began to teach. The Jews were astonished and  
 said, “ How does this man know His letters, when He has  
 had no training? ” Jesus answered them, “ My teaching  
 is not Mine, but His who sent Me. If anyone is willing to do  
 His will, he will know about the teaching, whether it is from  
 God, or whether I speak on My own authority.<sup>d</sup> He who  
 speaks on his own authority <sup>e</sup> seeks his own glory; but he  
 who seeks the glory of Him who sent him is true, and un-  
 righteousness is not in him. Did not Moses give you the  
 Law? Yet not one of you practises the Law. Why are you  
 seeking to kill Me? ” The crowd answered, “ You have a  
 demon.\* Who is seeking to kill You? ” Jesus answered  
 them, “ I did one work, and you are all astonished. For this  
 reason Moses gave you the rite of circumcision—not that it

<sup>a</sup> Lit., *ready*.<sup>d</sup> Lit., *from Myself*.<sup>b</sup> Imperative.<sup>e</sup> Lit., *from himself*.<sup>c</sup> See note on 6:41.

τῶν πατέρων,—καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.  
 23 εἰ περιτομὴν λαμβάνει ὁ ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ  
 ὁ νόμος Μωϋσέως, ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ  
 24 ἐποίησα ἐν σαββάτῳ ; μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν  
 25 δικαίαν κρίσιν κρίνετε. "Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσο-  
 26 λυμειτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι ; καὶ  
 ἴδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε  
 ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός ;  
 27 ἀλλὰ τοῦτον οἶδμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται,  
 28 οὐδεὶς γινώσκει πόθεν ἐστίν. ἔκραξεν οὖν ἐν τῷ ἱερῷ  
 διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κάμὲ οἴδατε καὶ οἴδατε  
 πόθεν εἰμὶ· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθῆς  
 29 ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε· ἐγὼ οἶδα αὐτόν, ὅτι παρ'  
 30 αὐτοῦ εἰμι κακεῖνός με ἀπέσταλκεν. Ἐζήτουν οὖν αὐτόν  
 πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὐπω  
 31 ἐληλύθει ἡ ὥρα αὐτοῦ. Ἐκ τοῦ ὄχλου οὖν πολλοὶ ἐπί-  
 στευσαν εἰς αὐτόν, καὶ ἔλεγον ὅτι Ὁ Χριστὸς ὅταν ἔλθῃ, μὴ  
 32 πλείονα σημεῖα ποιήσει ὢν οὗτος ποιεῖ ; ἤκουσαν οἱ  
 Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ  
 ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα  
 33 πιάσωσιν αὐτόν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Ἐτι χρόνον  
 μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.  
 34 ζητήσετέ με καὶ οὐχ εὐρήσετε με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς  
 35 οὐ δύνασθε ἔλθεῖν. εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς,  
 Ποῦ μέλλει οὗτος πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν  
 αὐτόν ; μὴ εἰς τὴν Διασπορὰν τῶν Ἑλλήνων μέλλει πο-  
 36 ρεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας ; τίς ἐστιν ὁ λόγος  
 οὗτος ὃν εἶπεν, Ζητήσετέ με καὶ οὐχ εὐρήσετε με, καὶ  
 ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθεῖν ;  
 37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσπήκει  
 ὁ Ἰησοῦς καὶ ἔκραζεν λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρὸς  
 38 με καὶ πινέτω | ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή,

is from Moses, but from the fathers—and on a Sabbath\* day you circumcise a man. If a man receives circumcision 23 on a Sabbath day in order that the Law of Moses may not be broken, are you angry with Me because on a Sabbath day I made a whole man sound? Do not judge according 24 to appearance but judge according to just judging.”

Some of the people of Jerusalem said, “Is not this He 25 whom they are seeking to kill? Yet look, He is speaking 26 openly, and they say nothing to Him. Can it be that the rulers have really perceived that this is the Messiah?\* But this fellow, we know where He is from; but when the 27 Messiah comes no one knows where He is from.” As He 28 was teaching in the Temple Jesus cried, “You know Me and you know where I am from. Yet, not on My own authority<sup>a</sup> have I come, but He who sent Me is true, and Him you do not know. I know Him, because I am from 29 Him, and He sent Me.” They sought to lay hold of Him, 30 yet no one put a hand on Him, because His hour had not yet come.

Many of the crowd believed in Him, and said, “When 31 the Messiah\* comes, will He do more signs\* than this man is doing?” The Pharisees\* heard the crowd mutter- 32 ing these things about Him, and the chief priests\* and the Pharisees sent attendants to lay hold of Him. Jesus said to 33 them, “A little while longer I am with you, and then I go to Him who sent Me. You will seek Me, but will not find 34 Me, and where I am you cannot come.” The Jews said 35 to themselves, “Where does He intend to go, that we shall not find Him? Does He intend to go to the Jews dispersed<sup>b</sup> among the Gentiles,<sup>c</sup> and to teach the Gentiles?<sup>c</sup> What is this word which He said, ‘You will seek Me, but 36 will not find Me, and where I am you cannot come’?”

On the last day, the great day of the Feast,\* Jesus stood 37 up and cried, “If anyone thirsts, let him who believes in Me come to Me and drink, as the scripture says, 38

<sup>a</sup> Lit., *from Myself*. <sup>b</sup> *Jews dispersed*. Lit., *dispersion*. <sup>c</sup> Lit., *Greeks*.

Ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.  
 39 τοῦτο δὲ ἔλεγεν περὶ τοῦ Πνεύματος οὐ ἔμελλον λαμβάνειν  
 οἱ πιστεύοντες εἰς αὐτόν· οὕτω γὰρ ἦν Πνεῦμα, ὅτι ὁ  
 40 Ἰησοῦς οὐδέπω ἐδοξάσθη. Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες  
 τῶν λόγων τούτων ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ  
 41 προφῆτης· ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός· ἄλλοι  
 42 ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; οὐχ  
 ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ, καὶ ἀπὸ  
 Βηθλεεμ τῆς κώμης ὅπου ἦν Δαυεὶδ, ἔρχεται ὁ Χριστός;  
 43, 44 σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν· τινες δὲ ᾔθελον  
 ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς  
 45 χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ  
 Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἡγάγετε  
 46 αὐτόν; ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε ἐλάλησεν  
 47 οὕτως ἄνθρωπος, ὥς οὗτος λαλεῖ ὁ ἄνθρωπος. ἀπεκρίθησαν  
 48 οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε; μὴ τις  
 ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων;  
 49 ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί  
 50 εἰσιν. λέγει Νικόδημος πρὸς αὐτούς, ὁ ἔλθων πρὸς αὐτόν  
 51 πρότερον, εἰς ὧν ἐξ αὐτῶν, | Μὴ ὁ νόμος ἡμῶν κρίνει τὸν  
 ἄνθρωπον ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρῶτον καὶ γνῶ τί  
 52 ποιεῖ; ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς  
 Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προ-  
 φήτης οὐκ ἐγείρεται.\*

\* Some witnesses add vv. 7:53–8:11:

53, 81 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. Ἰησοῦς δὲ ἐπορεύθη  
 2 εἰς τὸ ὄρος τῶν Ἑλαιῶν. Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ  
 3 πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. καὶ καθίσας ἐδίδασκεν αὐτούς. | ἄγουσιν  
 4 δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατελημμένην, καὶ  
 5 στήσαντες αὐτήν ἐν μέσῳ | λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατεί-  
 6 ται τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις; τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν,

42: 2 S. 7. 12, Mic. 5. 2.

‘Out of His belly rivers of living water shall flow.’” This 39  
He said about the Spirit\* whom believers in Him were  
going to receive, for as yet the Spirit was not, because Jesus  
was not yet glorified. When some of the crowd heard these 40  
sayings they said, “Truly this is the Prophet.” Others 41  
said, “This is the Messiah,\*” others said, “Does the  
Messiah come from Galilee? Has not the scripture said, 42  
that the Messiah *comes from the seed of David, and from Beth-*  
*lehem*, the village where David was?” So there arose a 43  
division among the crowd because of Him. Some of them 44  
wished to lay hold of Him, but no one put hands on Him.

The attendants then came to the chief priests\* and the 45  
Pharisees,\* and they said to them, “Why have you not brought  
Him?” The attendants answered, “Never has anyone 46  
spoken as this man speaks.” The Pharisees answered them, 47  
“Have you too been led astray? Has any of the rulers or 48  
of the Pharisees believed in Him? But as for this crowd 49  
which does not know the Law, they are accursed.” Nico- 50  
demus, he who formerly came to Him and was one of them,  
said to them, “Does our Law pass judgment on a man 51  
without first giving him a hearing and finding out what he  
is doing?” They answered him, “Are you too from 52  
Galilee? Search, and see that no prophet arises from  
Galilee.”<sup>a</sup>

<sup>a</sup> Some witnesses add vv. 7:53–8:11:

And they went each one to his home; but Jesus went to the Mount of 53,8  
Olives. Early in the morning He went again into the Temple, and all 2  
the people came to Him; and He sat down and began to teach them.  
The scribes\* and the Pharisees\* brought a woman who had been taken 3  
in adultery. They set her in the middle, saying to Him, “Teacher, 4  
this woman has been taken in the very act of adultery. In the Law 5  
Moses laid down that we should stone such women. What do You  
say?” They said this, testing Him, that they might have a charge to 6

- 12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγὼ εἰμι  
 τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσει ἐν  
 13 τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. εἶπον οὖν αὐτῷ  
 οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου  
 14 οὐκ ἔστιν ἀληθής. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κὰν  
 ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθὴς ἐστίν ἡ μαρτυρία μου,  
 15 ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς οὐκ οἴδατε  
 16 κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ  
 κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ  
 17 ὁ πέμψας με. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται  
 18 ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν. ἐγὼ εἰμι ὁ  
 μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας  
 19 με Πατήρ. ἔλεγον οὖν αὐτῷ, Ποῦ ἐστίν ὁ Πατήρ σου;  
 ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε ἐμὲ οἶδατε οὔτε τὸν Πατέρα μου·  
 20 εἰ ἐμὲ ᾔδειτε, καὶ τὸν Πατέρα μου ἂν ᾔδειτε. Ταῦτα τὰ  
 ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ  
 ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα  
 αὐτοῦ.
- 21 Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ ζητήσετέ με,  
 καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω  
 22 ὑμεῖς οὐ δύνασθε ἐλθεῖν. ἔλεγον οὖν οἱ Ἰουδαῖοι, Μῆτι  
 ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ  
 23 δύνασθε ἐλθεῖν; καὶ ἔλεγεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω

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ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέ-  
 7 γραφεν εἰς τὴν γῆν· ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν  
 8 αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον. καὶ πάλιν  
 9 κατακύψας ἔγραφεν εἰς τὴν γῆν. οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς  
 10 οὖσα. ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γύναι, ποῦ εἰσιν; οὐδεὶς σε κατέ-  
 11 κρινεν; | ἡ δὲ εἶπεν, Οὐδεὶς, Κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατα-  
 κρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.



Again Jesus spoke to them and said, " I am the Light of 12  
the world.\* He who follows Me will never walk in the dark,  
but will have the light of life." The Pharisees\* said to 13  
Him, " You are bearing witness about Yourself. Your wit-  
ness is not true." Jesus answered them, " Even if I bear 14  
witness about Myself, My witness is true, because I know  
where I have come from and where I am going; but you do  
not know where I come from, nor where I am going. You 15  
judge according to human standards; <sup>a</sup> I judge no one. And if 16  
I do judge, My judging is true, because I am not alone, but I  
and He who sent Me. In your Law it is written that the wit- 17  
ness of two men is true. I am He who bears witness about 18  
Myself, and the Father who sent Me bears witness about  
Me." They said to Him, " Where is Your Father?" Jesus 19  
answered, " You know neither Me nor My Father. If you  
knew Me, you would know My Father too." He spoke 20  
these words in the treasury,<sup>b</sup> while teaching in the Temple.  
No one laid hold of Him, because His hour had not yet come.

He said to them again, " I am going away and you will 21  
seek Me, but you will die in your sin. Where I go you  
cannot come." The Jews said, " Will He kill Himself, 22  
because He says, ' Where I go, you cannot come '?"  
And He said to them, " You are from below; I am from 23

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bring against Him. But Jesus bent down and wrote on the ground with  
His finger. When they kept on questioning Him, He straightened Him- 7  
self and said to them, " Let one of you who is without sin be the first to 8  
throw a stone at her." He bent down once more and wrote on the 9  
ground. When they heard this they went out one by one, beginning  
with the older men, and He was left alone, and the woman in the middle.  
Jesus straightened Himself and said to her, " Woman, where are they? 10  
Has no one condemned you?" She said, " No one, Sir.\* " And Jesus 11  
said, " Neither do I condemn you. Go; from now sin no more."

<sup>a</sup> Lit., *according to the flesh*.

<sup>b</sup> A court of the Temple, where offering boxes were placed.

ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου  
 24 ἐστέ, ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου τούτου. εἶπον οὖν ὑμῖν  
 ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ  
 πιστεῦσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις  
 25 ὑμῶν. ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς,  
 26 Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν; πολλὰ ἔχω περὶ ὑμῶν λαλεῖν  
 καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἡκουσα  
 27 παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον. οὐκ ἔγνωσαν ὅτι τὸν  
 28 Πατέρα αὐτοῖς ἔλεγεν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς ὅτι  
 "Οταν ὑψώσῃ τὸν Υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι  
 ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν  
 29 με ὁ Πατήρ, ταῦτα λαλῶ. καὶ ὁ πέμψας με μετ' ἐμοῦ  
 ἐστίν· οὐκ ἀφήκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ  
 πάντοτε.

30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.  
 31 ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ  
 Ἰουδαίους, Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς  
 32 μαθηταί μου ἐστε, | καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ  
 33 ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρίθησαν αὐτῷ, Σπέρμα  
 Ἀβραὰμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ  
 34 λέγεις ὅτι Ἐλεύθεροι γενήσεσθε; ἀπεκρίθη αὐτοῖς ὁ  
 Ἰησοῦς, Ἀμην ἀμην λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν  
 35 ἁμαρτίαν δοῦλός ἐστιν [τῆς ἁμαρτίας]. ὁ δὲ δοῦλος οὐ  
 μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.  
 36 ἐὰν οὖν ὁ Υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε.  
 37 Οἶδα ὅτι σπέρμα Ἀβραὰμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνειαι,  
 38 ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ἀ ἐγὼ ἐώρακα παρὰ  
 τῷ Πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἀ ἐωράκατε παρὰ τοῦ πατρὸς  
 39 ὑμῶν ποιεῖτε. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατήρ  
 ἡμῶν Ἀβραὰμ ἐστίν. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ  
 40 Ἀβραὰμ ἐστε, τὰ ἔργα τοῦ Ἀβραὰμ ποιεῖτε· νῦν δὲ ζητεῖτέ

above. You are of <sup>a</sup> this world; \* I am not of <sup>a</sup> this world. So I told you that you will die in your sins; for if you do not believe that 'I am',<sup>b</sup> you will die in your sins." They said then to Him, "Who are You?" Jesus said to them, "Why do I speak to you at all? <sup>c</sup> I have many things to say and judge about you; but He who sent Me is true, and what I have heard from Him, that I speak to the world." They did not know that He was speaking to them about the Father. Jesus said to them, "When you lift up the Son of Man,\* then you will know that 'I am',<sup>b</sup> and that I do nothing on My own authority,<sup>d</sup> but I say these things as the Father has taught Me. And He who sent Me is with Me. He has not left Me alone, because I always do what is pleasing to Him."

While He was saying these things many believed in Him. Jesus said to those Jews who had believed Him, "If you continue in My word \* you are truly My disciples; and you will know the truth, and the truth will make you free." They answered Him, "We are Abraham's descendants, and have never been slaves to anyone. How is it that You say, 'You will become free'?" Jesus answered them, "In very truth I tell you, everyone who commits sin is a slave of sin.<sup>e</sup> The slave does not remain in the house for ever; the son remains for ever. If then the Son makes you free, you will be really free. I know that you are Abraham's descendants; but you are seeking to kill Me, because there is no room for My word in you. I speak what I have seen with the Father; but you do what your father has shown you." They answered Him, "Our father is Abraham." Jesus said to them, "If you are children of Abraham, do the works of Abraham; but now you are seeking to kill Me, a man who has told you the truth which I heard from God. This

<sup>a</sup> Lit., *from*.

<sup>b</sup> Cf. Exodus 3:14.

<sup>c</sup> An alternative punctuation removes the question mark: *I am what I am telling you from the beginning*.

<sup>d</sup> Lit., *from Myself*.

<sup>e</sup> Some witnesses omit, *of sin*.

<sup>f</sup> Lit., *what you have seen from your father*.

με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα,  
 ἦν ἡκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβρααμ οὐκ ἐποίησεν.  
 41 | ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν οὖν αὐτῷ,  
 'Ἡμεῖς ἐκ πορνείας οὐ γεγενήμεθα, ἓνα Πατέρα ἔχομεν τὸν  
 42 Θεόν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς Πατὴρ  
 ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον  
 καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἑμαντοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με  
 43 ἀπέστειλεν. διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι  
 44 οὐ δύνασθε ἀκοῦναι τὸν λόγον τὸν ἐμὸν. ὑμεῖς ἐκ τοῦ  
 πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς  
 ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς,  
 καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν  
 αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι  
 45 ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν  
 46 λέγω, οὐ πιστεύετέ μοι. τίς ἐξ ὑμῶν ἐλέγχει με περὶ  
 ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι;  
 47 ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο  
 48 ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. Ἀπεκρί-  
 θησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ καλῶς λέγομεν  
 49 ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις; ἀπεκρίθη  
 Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν Πατέρα  
 50 μου, καὶ ὑμεῖς ἀτιμάζετέ με. ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν  
 51 μου· ἔστιν ὁ ζητῶν καὶ κρίνων. ἀμην ἀμην λέγω ὑμῖν,  
 ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ  
 52 εἰς τὸν αἰῶνα. εἶπαν οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν  
 ὅτι δαιμόνιον ἔχεις. Ἀβρααμ ἀπέθανεν καὶ οἱ προφῆται,  
 καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ  
 53 γεύσῃται θανάτου εἰς τὸν αἰῶνα. μὴ σὺ μείζων εἶ τοῦ  
 [πατρὸς ἡμῶν] Ἀβρααμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται  
 54 ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; ἀπεκρίθη Ἰησοῦς, Ἐὰν  
 ἐγὼ δοξάζω ἑμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ Πατὴρ  
 55 μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ἡμῶν ἐστιν, | καὶ  
 οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κἂν εἴπω ὅτι  
 οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα

Abraham did not do. You do the works of your father." 41  
 They said to Him, "We are not bastards; we have one  
 Father, God." Jesus said to them, "If God were your 42  
 Father, you would love Me, for from God I came, and now  
 am here. For I have not come on My own authority,<sup>a</sup> but  
 He sent Me. Why do you not understand My speech? 43  
 Because you are not able to listen to My Word. You are 44  
 from your father, the devil, and your wish is to carry out  
 the desires which come from your father. He was a mur-  
 derer from the beginning, and he does not take his stand in  
 the truth, because there is no truth in him. When he utters  
 falsehood he speaks out of his own nature, because he is a  
 liar and the father of falsehood.<sup>b</sup> But I—, because I speak 45  
 the truth, you do not believe Me. Which of you convicts 46  
 Me of sin? If I speak the truth why do you not believe Me?  
 He who is from God listens to the words of God. For this 47  
 reason you do not listen because you are not from God."  
 The Jews answered Him, "Are we not right in saying that 48  
 You are a Samaritan and that You have a demon\*?"  
 Jesus answered, "I have not a demon, but I honour My 49  
 Father, and you dishonour Me. I do not seek My glory; 50  
 there is One who seeks it and judges. In very truth I tell 51  
 you, if anyone keeps My word he will never see death."  
 The Jews said to Him, "Now we know that You have a 52  
 demon. Abraham died, and so did the prophets, and You  
 say, 'If anyone keeps My word he will never taste <sup>c</sup> death.'  
 Are You greater than Abraham our father <sup>d</sup> who died? 53  
 The prophets also died. Whom do You make Yourself out  
 to be?" Jesus answered, "If I glorify Myself My glory is 54  
 nothing. It is My Father who glorifies Me, of whom you  
 say, 'He is our God.' Yet you do not know Him, but I 55  
 know Him; and if I say that I do not know Him I shall be

<sup>a</sup> Lit., *from Myself*.

<sup>c</sup> That is, *experience*, or *suffer*.

<sup>b</sup> Lit., *of it*, or *of him*.

<sup>d</sup> Some witnesses omit, *our father*.

56 αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβρααμ ὁ πατὴρ ὑμῶν  
 ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ  
 57 ἐχάρη. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη  
 58 οὕτω ἔχεις καὶ Ἀβρααμ ἐώρακέν σε; εἶπεν αὐτοῖς ὁ Ἰησοῦς,  
 Ἀμην ἀμην λέγω ὑμῖν, πρὶν Ἀβρααμ γενέσθαι ἐγὼ εἰμί.  
 59 ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη  
 καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

9<sup>1</sup>, 2 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ  
 ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ραββει, τίς  
 ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;  
 3 ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε οὗτος ἤμαρτεν οὔτε οἱ γονεῖς  
 αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.  
 4 ἡμῶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα  
 5 ἐστίν. ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. | ὅταν  
 6 ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν  
 ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ  
 7 ἐπέθηκεν αὐτῷ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, καὶ εἶπεν  
 αὐτῷ, Ὑπαγε νύψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωαμ (ὃ  
 ἐρμηνεύεται Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο,  
 8 καὶ ἦλθεν βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν  
 τὸ πρότερον, ὅτι προσαίτης ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ  
 9 καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν·  
 ἄλλοι ἔλεγον, Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστίν. ἐκεῖνος  
 10 ἔλεγον ὅτι Ἐγὼ εἰμι. ἔλεγον οὖν αὐτῷ, Πῶς οὖν ἠνέψα-  
 11 θησάν σου οἱ ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ὁ  
 ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέ-  
 χρισέν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι ὅτι Ὑπαγε εἰς τὸν  
 Σιλωαμ καὶ νύψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.  
 12 εἶπαν οὖν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; λέγει, Οὐκ οἶδα.  
 13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν.  
 14 ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ  
 15 ἀνέψαξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν  
 καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν  
 ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.

like you, a liar; but I do know Him and I keep His word. Abraham, your father, rejoiced to see My day; he saw it 56 and was glad." The Jews said to Him, "You are not yet 57 fifty years of age, and has Abraham seen You?" Jesus 58 said to them, "In very truth I tell you, before Abraham came into being 'I am'."<sup>a</sup> They picked up stones to throw 59 at Him, but Jesus hid Himself, and He went out of the Temple.

As He went along He saw a man blind from birth. His 92 disciples asked Him, "Rabbi,\* who sinned, this man or his parents, that he was born blind?" Jesus answered, 3 "Neither did this man sin nor his parents, but that the works of God might be revealed in him. We must do the works 4 of Him who sent Me while it is day. Night is coming, when no one can work. While I am in the world\* I am the 5 Light of the world." When He had said this, He spat on 6 the ground and made clay of the spittle; He put the clay on the man's eyes, and said to him, "Go, wash in the Pool 7 of Siloam, (which means Sent)." So he went away and washed, and he came seeing.

The neighbours and those who used previously to see him 8 because he was a beggar, said, "Is not this he who used to sit and beg?" Some said, "It is he"; others said, "No, 9 but he is like him." The man himself said, "I am he." They said to him, "How then were your eyes opened?" 10 He answered, "The man called Jesus made clay and 11 anointed my eyes, and said to me, 'Go to Siloam, and wash.' So I went and washed, and I recovered my sight." They said to him, "Where is He?" He said, "I do not 12 know." They brought him to the Pharisees,\* the man 13 who once was blind. It was Sabbath\* when Jesus made 14 clay and opened his eyes.

The Pharisees also asked him once more how he re- 15 covered his sight. He said to them, "He put clay on my

<sup>a</sup> See note on 8:24.

16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὐκ ἔστιν οὗτος παρὰ  
 Θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι  
 ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα  
 17 ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσιν οὖν τῷ τυφλῷ  
 πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέν σου τοὺς ὀφθαλ-  
 18 μούς; ὁ δὲ εἶπεν ὅτι Προφῆτης ἐστίν. οὐκ ἐπίστευσαν  
 οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν,  
 ἕως οὗτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος  
 19 | καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν,  
 ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;  
 20 ἀπεκρίθησαν οὖν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπαν, Οἶδαμεν  
 21 ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς  
 δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς  
 ὀφθαλμούς; ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν  
 22 ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπαν οἱ  
 γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἡδὴ γὰρ  
 συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ  
 23 Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς  
 24 αὐτοῦ εἶπαν ὅτι Ἠλικίαν ἔχει, αὐτὸν ἐρωτήσατε. Ἐφώ-  
 νησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλός, καὶ εἶπαν  
 αὐτῷ, Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος  
 25 οὗτος ἀμαρτωλὸς ἐστίν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν,  
 Εἰ ἀμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἷδα, ὅτι τυφλὸς ὦν ἄρτι  
 26 βλέπω. εἶπαν οὖν αὐτῷ πάλιν, Τί ἐποίησέν σοι; πῶς  
 27 ἤνοιξέν σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν  
 ἥδη καὶ οὐκ ἠκούσατε· τί θέλετε πάλιν ἀκούειν; μὴ καὶ  
 28 ὑμεῖς θέλετε μαθηταὶ αὐτοῦ γενέσθαι; ἐλοιδόρησαν οὖν  
 αὐτὸν καὶ εἶπαν, Σὺ εἰ μαθητὴς ἐκείνου, ἡμεῖς δὲ τοῦ  
 29 Μωϋσέως ἐσμὲν μαθηταί· ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελά-  
 30 ληκεν ὁ Θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπε-  
 κρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ  
 θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ  
 31 ἤνοιξέν μου τοὺς ὀφθαλμούς. οἶδαμεν ὅτι ἀμαρτωλῶν ὁ  
 Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῇς ἢ καὶ τὸ θέλημα



eyes and I washed, and I see." Some of the Pharisees said, 16  
 "This man is not from God, because He does not keep the  
 Sabbath." Others said, "How can a man who is a sinner\*  
 perform such signs?\* " And there was a division among  
 them. They said once more to the blind man, "What do 17  
 you say about Him, since you say that <sup>a</sup> He opened your  
 eyes?" He said, "He is a prophet." Therefore the Jews 18  
 did not believe about him that he had been blind and had  
 recovered his sight, until they had called the parents of the  
 man who had recovered his sight and asked them, "Is this 19  
 your son, who you say was born blind? How then does  
 he now see?" His parents answered them, "We know 20  
 that this is our son, and that he was born blind; but how 21  
 he now sees we do not know, nor do we know who opened  
 his eyes. He is of age, ask him; he will speak about him-  
 self." His parents said this because they were afraid of the 22  
 Jews; for the Jews had already agreed that if anyone ac-  
 knowledged Him as the Messiah\* he should be barred from  
 the synagogue.\* This is why his parents had said, "He is 23  
 of age, ask him." So a second time they called the man 24  
 who had been blind, and said to him, "Give glory to God.<sup>b</sup>  
 We know that this man is a sinner." He answered, 25  
 "Whether He is a sinner I do not know; one thing I know,  
 that I was blind and now I see." They said to him again, 26  
 "What did He do to you? How did He open your eyes?"  
 He answered them, "I have already told you, and you did 27  
 not listen. Why do you wish to hear it again? Do you too  
 wish to become His disciples?" They abused him and 28  
 said, "You are His disciple; we are disciples of Moses. We 29  
 know that God spoke to Moses; as for this fellow, we do not  
 know where He is from." The man answered them, "This 30  
 is the astonishing thing, that you do not know where He is  
 from, yet He opened my eyes! We know that God does 31  
 not listen to sinners, but if anyone reverences God and does

<sup>a</sup> The words "since you say that" bring out the meaning of  $\delta\tau\iota$  here.

<sup>b</sup> This sentence implies, "Speak the truth", as in Joshua 7:19.

32 αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι  
 33 ἤνοιξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου· εἰ μὴ ἦν οὗτος  
 34 παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ  
 εἶπαν αὐτῷ, Ἐν ἀμαρτίαις σὺ ἐγεννήθης ὁλος, καὶ σὺ  
 35 διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. Ἦκουσεν ὁ  
 Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν  
 36 αὐτῷ, Σὺ πιστεύεις εἰς τὸν Υἱὸν τοῦ ἀνθρώπου; ἀπε-  
 κρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς ἐστιν, Κύριε, ἵνα πιστεύσω  
 37 εἰς αὐτόν; εἶπεν αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν καὶ ὁ  
 38 λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη, Πιστεύω, Κύριε·  
 39 καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα  
 ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες  
 βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.  
 40 Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ,  
 41 καὶ εἶπαν αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; εἶπεν αὐτοῖς  
 ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἀμαρτίαν· νῦν δὲ  
 10 λέγετε ὅτι Βλέπομεν· ἡ ἀμαρτία ὑμῶν μένει. Ἀμην ἀμην  
 λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν  
 τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτῃς  
 2 ἐστὶν καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν  
 3 ἐστὶν τῶν προβάτων. τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ  
 πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα  
 4 φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. ὅταν τὰ ἴδια πάντα  
 ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ  
 5 ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ· ἀλλοτρίῳ δὲ οὐ  
 μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ  
 6 οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. Ταύτην τὴν παροιμίαν  
 εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ὁ  
 7 ἐλάλει αὐτοῖς. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμην  
 8 ἀμην λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. πάντες  
 9 ὅσοι ἦλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ  
 ἔάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται  
 10 καὶ νομὴν εὐρήσει. ὁ κλέπτῃς οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ

His will, God listens to him. Never before was it heard that 32  
anyone had opened the eyes of a man born blind. If this 33  
man was not from God, He could do nothing.” They 34  
answered him, “ You were wholly born in sins, and you are  
teaching us? ” And they turned him out.

Jesus heard that they had turned him out, and when He 35  
had found him, said to him, “ Do you believe in the Son of  
Man? \* ” He answered, “ Who is He, Sir, \* that I may 36  
believe in Him? ” Jesus said to him, “ You have seen 37  
Him, and He it is who is talking with you.” He said, “ Sir, 38  
I believe ”; and he worshipped Him. Jesus said, “ For 39  
judgment I have come into this world, that those who do  
not see may see, and that those who see may become blind.”  
Those of the Pharisees \* who were with Him heard this and 40  
said, “ Are we also blind? ” Jesus said to them, “ If you 41  
were blind you would not have sin. As it is, you say, ‘ We  
see ’; your sin remains.”

“ In very truth I tell you, he who does not enter through 10  
the door into the sheepfold, but climbs up by another way,  
is a thief and a robber; but he who enters through the door 2  
is shepherd of the sheep. To him the doorkeeper opens, 3  
and the sheep hear his voice; he calls his own sheep by  
name and leads them out. When he brings out all his 4  
own he walks in front of them, and the sheep follow him  
because they know his voice. They will not follow a 5  
stranger, but will flee from him because they do not know  
the voice of strangers.” Jesus spoke this parable\* to 6  
them, but they did not understand what He was saying to  
them.

Jesus said to them again, “ In very truth I tell you, I am 7  
the door of the sheep. All who came before Me are thieves 8  
and robbers, but the sheep did not listen to them. I am the 9  
door; if anyone enters through Me he will be saved, and  
will go in and out and find pasture. The thief comes only 10

καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ  
 11 περισσὸν ἔχωσιν. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν  
 12 ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ  
 μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶν τὰ πρόβατα ἴδια,  
 θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ  
 13 φεύγει,—καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει.— | ὅτι  
 μισθωτὸς ἐστὶν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.  
 14 ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώ-  
 15 σκουσί με τὰ ἐμὰ, καθὼς γινώσκει με ὁ Πατὴρ καὶ γὰρ  
 γινώσκω τὸν Πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν  
 16 προβάτων. καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς  
 αὐτῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου  
 17 ἀκούσουσιν, καὶ γενήσεται μία ποίμνη, εἰς ποιμὴν. διὰ  
 τοῦτό με ὁ Πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,  
 18 ἵνα πάλιν λάβω αὐτήν. οὐδεὶς ἤρεν αὐτήν ἀπ' ἐμοῦ, ἀλλ'  
 ἐγὼ τίθημι αὐτήν ἀπ' ἑμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν,  
 καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν  
 19 ἔλαβον παρὰ τοῦ Πατρὸς μου. Σχίσμα οὖν πάλιν ἐγένετο  
 20 ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ἔλεγον οὖν  
 πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ  
 21 ἀκούετε; ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαι-  
 μονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς  
 ἀνοίγειν;  
 22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις· καὶ  
 23 χειμῶν ἦν· καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ  
 24 τοῦ Σολομῶνος. ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ  
 ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἵρεις; εἰ σὺ εἶ  
 25 ὁ Χριστός, εἶπον ἡμῖν παρρησίᾳ. ἀπεκρίθη αὐτοῖς ὁ  
 Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ  
 ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ·  
 26 ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων  
 27 τῶν ἐμῶν καθὼς εἶπον ὑμῖν. τὰ πρόβατα τὰ ἐμὰ τῆς  
 φωνῆς μου ἀκούουσιν, καὶ γὰρ γινώσκω αὐτά, καὶ ἀκολου-  
 28 θοῦσίν μοι, | καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ

to steal and to kill and to destroy. I have come that they may have life, and have it in overflowing measure. I am 11 the good shepherd. The good shepherd lays down his life for the sheep. The hired man, being neither a shepherd 12 nor the owner of the sheep, sees a wolf coming, and he leaves the sheep and flees—the wolf snatches them, and scatters them—because he is a hired man and does not care 13 for the sheep. I am the good shepherd; and I know My 14 own, and My own know Me, as the Father knows Me, and 15 I know the Father; and I lay down My life for the sheep. I have other sheep as well, which are not of this fold. I must 16 bring them too and they will listen to My voice, and there will be one flock, one shepherd. For this reason the Father 17 loves Me, because I lay down My life, that I may take it again. No one has taken it from Me, but I lay it down of 18 My own accord. I have authority to lay it down, and I have authority to take it again. This command I received from My Father.”

A division again arose among the Jews because of these 19 words. Many of them said, “He has a demon\* and is mad. 20 Why listen to Him?” Others said, “These are not the 21 words of a demoniac. Can a demon open blind men’s eyes?”

The Feast\* of the Dedication took place then in Jerusa- 22 lem. It was winter; and Jesus was walking in the Temple, 23 in Solomon’s Porch. The Jews surrounded Him and said to 24 Him, “How long do You keep us in suspense? If You are the Messiah\* tell us openly.” Jesus answered them, “I 25 have told you, and you do not believe. The works that I do in My Father’s name,\* these bear witness about Me; but 26 you do not believe, because you are not of My sheep as I told you. My sheep listen to My voice, and I know them, 27 and they follow Me; and I give them eternal life, and they 28 will never perish, and no one will snatch them out of My

μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ  
 29 ἐκ τῆς χειρὸς μου. ὁ Πατὴρ μου ὁ δέδωκέν μοι πάντων  
 μεϋζόν ἐστιν, καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς  
 30, 31 τοῦ Πατρὸς μου. ἐγὼ καὶ ὁ Πατὴρ ἐν ἑσμεν. Ἐβάστασαν  
 32 οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ἀπε-  
 κρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ  
 Πατρὸς μου· διὰ ποῖον οὖν αὐτῶν ἔργον λιθάζετε με;  
 33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου  
 οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος  
 34 ὢν ποιεῖς σεαυτὸν Θεόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ  
 ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα, Θεοί  
 35 ἐστε; εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ Θεοῦ  
 36 ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή, ὃν ὁ Πατὴρ  
 ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι  
 37 Βλασφημεῖς, ὅτι εἶπον Υἱὸς τοῦ Θεοῦ εἰμι; εἰ οὐ ποιῶ τὰ  
 38 ἔργα τοῦ Πατρὸς μου, μὴ πιστεύετε μοι· εἰ δὲ ποιῶ, κὰν ἐμοὶ  
 μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώ-  
 39 σκητε ὅτι ἐν ἐμοὶ ὁ Πατὴρ καὶ ἐγὼ ἐν τῷ Πατρί. Ἐζήτουν  
 οὖν αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.  
 40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον  
 ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμενεν ἐκεῖ.  
 41 καὶ πολλοὶ ἦλθον πρὸς αὐτόν καὶ ἔλεγον ὅτι Ἰωάννης μὲν  
 σημεῖον ἐποίησεν οὐδὲ ἓν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ  
 42 τούτου ἀληθὴ ἦν. καὶ ἐπίστευσαν πολλοὶ εἰς αὐτόν ἐκεῖ.  
 111 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς  
 2 κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ἦν δὲ  
 Μαριαμ ἡ ἀλείψασα τὸν Κύριον μύρῳ καὶ ἐκμάξασα τοὺς  
 3 πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος  
 ἦσθénéι. ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι,  
 4 Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν,  
 Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς  
 δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ δι' αὐτῆς.  
 5 ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ

34: Ps. 82. 6.

hand. What My Father has given Me is greater than all, 29  
and no one is able to snatch it from My Father's hand. I 30  
and the Father are One." The Jews took up stones again 31  
to stone Him. Jesus answered them, " I showed you many 32  
good works from My Father. For which of these works are  
you stoning Me? " The Jews answered Him, " It is not 33  
for a good work that we are stoning You, but for blasphemy,\*  
and because You, being a man, are making Yourself God." 34  
Jesus answered them, " Is it not written in your Law, *I said,* 34  
*You are gods?* If he called them gods, to whom the word\* 35  
of God came, and the scripture cannot be set aside, do you 36  
say to Him whom the Father consecrated and sent into the  
world, ' You blaspheme,' because I said, ' I am God's  
Son ' ? If I do not the works of My Father, do not believe 37  
Me; but if I do them, even if you do not believe Me, be- 38  
lieve the works, that you may perceive and know that the  
Father is in Me and I am in the Father." So again they 39  
sought to lay hold of Him; but He escaped from their  
hands.

He went away again across the Jordan to the place where 40  
John was baptizing\* at the first, and He stayed there.  
Many came to Him; and they said, " John did no sign,\* 41  
but all that John said about this man was true." And 42  
many believed in Him there.

There was a man who was ill, Lazarus of Bethany, from 11  
the village of Mary and her sister Martha. It was the 2  
Mary who anointed the Lord with perfume and wiped His  
feet with her hair, whose brother Lazarus was ill. So the 3  
sisters sent to Him saying, " Sir,\* he whom You love is ill."  
When Jesus heard it He said, " This illness is not to end 4  
in death,<sup>a</sup> but it is for the sake of the glory of God, that the  
Son of God may be glorified through it." Jesus loved 5

<sup>a</sup> Lit., *to death*.

6 τὸν Λάζαρον. ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν  
7 ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας· εἶτα μετὰ τοῦτο λέγει  
8 τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. λέγουσιν  
9 αὐτῷ οἱ μαθηταί, Ραββει, νῦν ἐζήτουν σε λιθάσαι οἱ  
10 Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; ἀπεκρίθη ὁ Ἰησοῦς,  
11 Οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν  
12 τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου  
13 βλέπει· ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι  
14 τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. ταῦτα εἶπεν, καὶ μετὰ τοῦτο  
15 λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ  
16 πορεύομαι ἵνα ἐξυπνίσω αὐτόν. εἶπαν οὖν αὐτῷ οἱ μαθηταί  
17 αὐτοῦ, Κύριε, εἰ κεκοίμηται, σωθήσεται. εἰρήκει δὲ ὁ  
18 Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ  
19 τῆς κοιμήσεως τοῦ ὕπνου λέγει. τότε οὖν εἶπεν αὐτοῖς ὁ  
20 Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν, | καὶ χαίρω δι'  
21 ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν  
22 πρὸς αὐτόν. εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς  
23 συνμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ'  
24 αὐτοῦ. Ἦλθεν οὖν ὁ Ἰησοῦς καὶ εὗρεν αὐτὸν τέσσαρας  
25 ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. ἦν δὲ Βηθανία ἐγγὺς  
26 τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. καὶ πολλοὶ  
27 ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ  
28 Μαριαμ, ἵνα παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ  
29 αὐτῶν. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται,  
30 ὑπήντησεν αὐτῷ· Μαριαμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν  
31 οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὦδε, οὐκ ἂν  
32 ἐτεθνήκει ὁ ἀδελφός μου. καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ  
33 τὸν Θεὸν δώσει σοι ὁ Θεός. λέγει αὐτῇ ὁ Ἰησοῦς, Ἀνα-  
34 στήσεται ὁ ἀδελφός σου. λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι  
35 ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. εἶπεν  
36 αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις [καὶ ἡ ζωή]· ὁ



Martha and her sister and Lazarus. When He heard that 6  
 he was ill, He then stayed on for two days in the place  
 where He was; next, after this, He said to the disciples, 7  
 "Let us go to Judæa again." The disciples said to Him, 8  
 "Rabbi,\* just now the Jews were seeking to stone You;  
 are You going there again?" Jesus answered, "Are there 9  
 not twelve hours in the day? If a man walks in the day, he  
 does not stumble, because he sees the light of this world;\*  
 but if a man walks in the night, he stumbles because the 10  
 light is not in him." This He said, and afterwards He said 11  
 to them, "Lazarus our friend has fallen asleep; but I am  
 going in order that I may wake him." His disciples said to 12  
 Him, "Sir,\* if he has fallen asleep, he will get well." But 13  
 Jesus had spoken about his death. They, however, thought  
 He meant the sleep of natural sleep. Then Jesus told them 14  
 plainly, "Lazarus has died, and I am glad for your sakes 15  
 that I was not there, that you may believe. But let us go to  
 him." So Thomas,<sup>a</sup> called Didymus,<sup>a</sup> said to his fellow- 16  
 disciples, "Let us also go that we may die with Him.<sup>b</sup>"  
 Jesus then went and found he had already been four days in 17  
 the tomb. Bethany was near Jerusalem, some fifteen stades <sup>c</sup> 18  
 away. Many of the Jews had come to Martha and Mary 19  
 and their friends,<sup>d</sup> to console them about their brother.  
 When Martha heard that Jesus was coming, she went to 20  
 meet Him; but Mary sat in the house. Then Martha said 21  
 to Jesus, "Sir,\* if You had been here my brother would not  
 have died. Even now I know that whatever You ask from 22  
 God, God will give You." Jesus said to her, "Your brother 23  
 will rise again." Martha said to Him, "I know that he 24  
 will rise again in the resurrection at the last day." Jesus 25

<sup>a</sup> Thomas (Hebrew) and Didymus (Greek) mean "Twin".

<sup>b</sup> The Greek could be rendered "him" (that is, Lazarus).

<sup>c</sup> See Appendix.

<sup>d</sup> Or, *the women with Martha and Mary*.

26 πιστεύων εἰς ἐμὲ καὶ ἀποθάνη ζήσεται, καὶ πᾶς ὁ ζῶν καὶ  
 πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνη εἰς τὸν αἰῶνα· πιστεύεις  
 27 τοῦτο; λέγει αὐτῷ, Ναί, Κύριε· ἐγὼ πεπίστευκα ὅτι σὺ  
 28 εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος. καὶ  
 τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριαμ τὴν ἀδελφὴν  
 αὐτῆς λάθρα εἰποῦσα ὅτι Ὁ Διδάσκαλος πάρεστιν καὶ  
 29 φωνεῖ σε. ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται  
 30 πρὸς αὐτόν· οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην,  
 31 ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα. οἱ  
 οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθού-  
 μενοι αὐτήν, ἰδόντες τὴν Μαριαμ ὅτι ταχέως ἀνέστη καὶ  
 ἐξῆλθεν, ἠκολούθησαν αὐτῇ λέγοντες ὅτι Ὑπάγει εἰς τὸ  
 32 μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ἡ οὖν Μαριαμ ὡς ἦλθεν ὅπου  
 ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν ἔπεσεν εἰς τοὺς πόδας αὐτοῦ,  
 λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὦδε, οὐκ ἂν ἀπέθανέν μου ὁ  
 ἀδελφός.  
 33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελη-  
 λυθότας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ  
 34 πνεύματι καὶ ἐτάραξεν ἑαυτόν, καὶ εἶπεν, Ποῦ θεείκατε  
 35 αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. ἐδάκρυσεν ὁ  
 36 Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν.  
 37 τινὲς δὲ ἐξ αὐτῶν εἶπαν, Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς  
 ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;  
 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ  
 μνημεῖον· ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.  
 39 | λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ [ἀδελφὴ  
 τοῦ τετελευτηκότος] Μάρθα, Κύριε, ἥδη ὄζει· τεταρταῖος  
 40 γάρ ἐστιν. λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἰπὸν σοι ὅτι ἐὰν  
 41 πιστεύσῃς ὅψῃ τὴν δόξαν τοῦ Θεοῦ; ἦραν οὖν τὸν λίθον  
 οὗ ἦν ὁ τεθνηκὼς κείμενος. ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλ-  
 μοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς

said to her, "I am the resurrection and the life.<sup>a</sup> He who believes in Me, even if he dies, shall live; and everyone 26 who lives and believes in Me shall never die. Do you believe this?" She said to Him, "Yes, Sir,\* I do believe that 27 You are the Messiah,\* God's Son, He who is coming\* into the world." Having said this, she went and called her sister 28 Mary, saying privately, "The Teacher is here and is calling you." When she heard it she rose quickly and came to Him. 29 Jesus had not yet come into the village, but was still at the 30 place where Martha had met Him. So the Jews who were 31 with her in the house and were consoling her, seeing that Mary rose quickly and went out, followed her, saying, "She is going to the tomb to lament there." When Mary 32 came where Jesus was and saw Him she fell at His feet and said to Him, "Sir,\* if You had been here my brother would not have died." When Jesus saw her lamenting, and the 33 Jews who had come with her also lamenting, He showed indignation in spirit and agitated Himself, and said, 34 "Where have you buried him?" They said to Him, "Sir, come and see." Jesus wept. The Jews then said, 35,36 "Look, how He loved him!" But some of them said, 37 "Could not He, who opened the eyes of the blind man, have so acted that this man would not have died?" 38 Jesus, again showing indignation in Himself, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Re- 39 move the stone." The dead man's sister <sup>b</sup> Martha said to Him, "Sir,\* by now he smells; for he is four days dead." Jesus said to her, "Did I not tell you that if you believed 40 you would see the glory of God?" So they removed the 41 stone where the dead man was lying; and Jesus lifted up His eyes and said, "Father, I thank Thee that Thou hast

<sup>a</sup> Some witnesses omit, *and the life*.

<sup>b</sup> Some witnesses omit, *The dead man's sister*.

- 42 μου. ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν  
 ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με  
 43 ἀπέστειλας. καὶ ταῦτα εἰπὼν φωνῇ μεγάλη ἐκραύγασεν,  
 44 Λάζαρε, δεῦρο ἔξω. καὶ ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος  
 τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ  
 σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε  
 αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.  
 45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν  
 Μαριαμ καὶ θεασάμενοι ὃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν·  
 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν  
 47 αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. Συνήγαγον οὖν οἱ ἀρχιερεῖς  
 καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι  
 48 οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ἐὰν ἀφώμεν αὐτὸν  
 οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ  
 Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.  
 49 εἰς δέ τις ἐξ αὐτῶν Καϊάφᾶς, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ  
 50 ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν, | οὐδὲ  
 λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ  
 51 ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. τοῦτο δὲ ἀφ'  
 ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου  
 ἐπροφῆτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ  
 52 ἔθνους, | καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ  
 53 τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. ἀπ'  
 ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν  
 αὐτόν.  
 54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς  
 Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς  
 ἐρήμου, εἰς Ἐφραιμ λεγομένην πόλιν, κακεῖ διέτριβεν μετὰ  
 τῶν μαθητῶν αὐτοῦ.  
 55 Ἦν δὲ ἐγγὺς τὸ πασχα τῶν Ἰουδαίων, καὶ ἀνέβησαν  
 πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πασχα, ἵνα  
 56 ἀγνίσωσιν ἑαυτοὺς. ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον  
 μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν; ὅτι οὐ

45-53: Lk. 16. 31.

heard Me. I Myself knew that Thou always hearest Me; 42  
but for the sake of the crowd standing round I said it, that  
they might believe that Thou didst send Me." Having 43  
said this He cried in a loud voice, "Lazarus, come out."  
He who had died came out, bound hand and foot with 44  
bandages, and his face was wrapped in a cloth. Jesus said  
to them, "Unwrap him and let him go."

Many of the Jews, therefore, who had come to Mary and 45  
had seen what He did, believed in Him, but some of them 46  
went to the Pharisees\* and told them what Jesus had done.  
So the chief priests\* and the Pharisees summoned a meeting 47  
of the Sanhedrin,\* and said, "What are we doing? for this  
man is doing many signs.\* If we leave Him as He is, all 48  
will believe in Him, and the Romans will come and destroy  
both our place<sup>a</sup> and our nation." One of them, Caiaphas, 49  
who was high priest\* that year, said to them, "You know  
nothing, nor do you consider that it is for your good that 50  
one man should die for the people,\* and not that the whole  
nation should perish." This he said, not on his own 51  
authority,<sup>b</sup> but being high priest that year he prophesied  
that Jesus was to die for the nation, and not for the nation 52  
alone, but that He might also gather God's scattered  
children into one. So from that day they resolved to kill 53  
Him. Jesus, therefore, no longer moved about openly 54  
among the Jews, but went from there to the district near  
the wilderness, to a city called Ephraim, and there He re-  
mained with His disciples.

The Passover\* of the Jews was near, and many went up 55  
to Jerusalem from the country before the Passover, to  
purify themselves. They were seeking Jesus and saying 56  
among themselves, as they stood in the Temple, "What do

<sup>a</sup> Probably the Temple is meant.

<sup>b</sup> Lit., *from himself*.

57 μὴ ἔλθῃ εἰς τὴν ἑορτὴν· δεδοῦκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ  
Φαρισαῖοι ἐντολὰς ἵνα ἑάν τις γινῶ ποῦ ἐστὶν μηνύση,  
ὅπως πιάσωσιν αὐτόν.

12<sup>1</sup> Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πασχα ἦλθεν εἰς  
2 Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν. ἐποί-  
ησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὃ δὲ  
3 Λάζαρος εἰς ἣν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ· ἡ οὖν  
Μαριαμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου  
ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαζεν ταῖς θριξίν  
αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς  
4 ὁσμῆς τοῦ μύρου. λέγει οὖν Ἰούδας ὁ Ἰσκαριώτης εἰς ἐκ  
5 τῶν μαθητῶν αὐτοῦ, ὃ μέλλων αὐτὸν παραδιδόναι, | Διὰ τί  
τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη  
6 πτωχοῖς· εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν  
αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον εἶχεν καὶ τὰ  
7 βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν·  
8 εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό· | τοὺς  
9 πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε  
9 ἔχετε. Ἔγνω οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι  
ἐκεῖ ἐστὶν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ  
10 τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο  
11 δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι  
πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς  
τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὃ ἔλθων εἰς τὴν ἑορτὴν,  
13 ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, | ἔλαβον τὰ  
βάβια τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ  
ἐκραύγαζον λέγοντες,

Ὡσαννα,

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,  
καὶ ὁ Βασιλεὺς τοῦ Ἰσραὴλ.

1-8: Mt. 26. 6-13, Mk. 14. 3-9. 12-16: Mt. 21. 1-11, Mk. 11. 1-10,  
Lk. 19. 29-38. 13: Ps. 118. 25-26.

you think? That He will not come to the Feast?\*" The chief 57  
priests\* and the Pharisees\* had given orders that if anyone  
knew where He was, he should give information in order  
that they might lay hold of Him.

Six days before the Passover\* Jesus came to Bethany, 12  
where Lazarus was, whom He had raised from the dead.  
They made a meal for Him there and Martha served; and 2  
Lazarus was one of those seated at table with Him. Mary 3  
then, taking a litra <sup>a</sup> of perfume, a genuine <sup>b</sup> and costly  
nard, anointed the feet of Jesus, and wiped His feet with  
her hair. The house was filled with the fragrance of the  
perfume. Judas Iscariot, one of His disciples, he who 4  
was to deliver Him up, said, "Why was this perfume not 5  
sold for three hundred denarii <sup>a</sup> and given to the poor?"  
He said this, not because he cared for the poor, but be- 6  
cause he was a thief and kept the moneybox, and used to  
steal what was put in. Jesus said, "Let her alone; she has 7  
observed this <sup>c</sup> for the day of My burial; for the poor you 8  
have always with you, but Me you have not always."

The great crowd of Jews learned that He was there, and 9  
they came not only because of Jesus, but also to see Lazarus,  
whom He had raised from the dead. The chief priests\* 10  
resolved to kill Lazarus also, because on account of him 11  
many of the Jews were going away and believing in Jesus.

The next day the great crowd, which had come to the 12  
Feast,\* heard that Jesus was coming to Jerusalem; and 13  
they took palm-branches and went out to meet Him. They  
kept shouting,

*"Hosanna,  
blessed is He who is coming\* in the name\* of the Lord,  
even the King of Israel."*

<sup>a</sup> See Appendix.

<sup>b</sup> The meaning of the Greek word *πιστικῆς* is in doubt.

<sup>c</sup> The reference is to the commonly observed custom of laying the body  
in sweet-smelling spices at the time of burial.

14 εὐρών δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἔστιν γεγραμμένον,

15 **Μὴ φοβοῦ, θυγάτηρ Σιων·**  
**ἰδοὺ ὁ Βασιλεὺς σου ἔρχεται,**  
**καθήμενος ἐπὶ πῶλον ὄνου.**

16 ταῦτα οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ  
 17 γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ  
 18 μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιη-  
 19 κέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὅλος ὀπίσω αὐτοῦ ἀπήλθεν.

20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα  
 21 προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσῆλθον Φιλίππῳ  
 τῷ ἀπὸ Βηθσαῖδα τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν  
 22 λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρχεται ὁ  
 Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ  
 23 Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. ὁ δὲ Ἰησοῦς ἀπο-  
 24 κρίνεται αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ Υἱὸς  
 τοῦ ἀνθρώπου. ἀμην ἀμην λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ  
 σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν  
 25 δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. ὁ φιλῶν τὴν ψυχὴν  
 αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ  
 26 κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. ἐὰν ἐμοὶ  
 διακονῇ τις, ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ  
 ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν  
 27 ὁ Πατήρ. νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἴπω;  
 Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο  
 28 ἦλθον εἰς τὴν ὥραν ταύτην. Πάτερ, δόξασόν σου τὸ ὄνομα.  
 ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα καὶ πάλιν

15: Is. 40. 9, Zec. 9. 9. 17-19: Mt. 21. 15-16, Lk. 19. 39-40.



Jesus found an ass and mounted it, as it is written, 14

*Fear not, daughter of Sion ;* 15  
*Look, thy King is coming,*  
*seated on an ass's colt.*

His disciples did not understand these things at first, but 16  
 when Jesus was glorified, then they remembered that these  
 things had been written about Him, and that they had done  
 these things to Him. The crowd which was with Him was 17  
 bearing witness that He had called Lazarus out of the tomb  
 and had raised him from the dead. For this reason also the 18  
 crowd went to meet Him because they had heard that He  
 had done this sign.\* The Pharisees\* said to one another, 19  
 " You see that you are gaining nothing. Look, the whole  
 world has gone after Him! "

There were some Greeks among those who came up to 20  
 worship at the Feast.\* These approached Philip of Beth- 21  
 saida in Galilee, and requested him, " Sir, we wish to see  
 Jesus." Philip came and told Andrew; Andrew and 22  
 Philip came and told Jesus. Jesus answered them, " The 23  
 hour has come in which the Son of Man\* is to be glorified.  
 In very truth I tell you, if a grain of wheat does not fall into 24  
 the earth and die, it remains by itself alone; but if it dies,  
 it bears much fruit. He who loves his life loses it, and he 25  
 who hates his life in this world will keep it to <sup>a</sup> eternal life.  
 If anyone serves Me, let him follow Me, and where I am 26  
 there will My servant also be. If anyone serves Me, the  
 Father will honour him. Now My soul is troubled, and 27  
 what am I to say? Father, save Me from this hour. But  
 for this purpose I have come to this hour. Father, glorify 28  
 Thy name.\* " A voice came from heaven, " I have both

<sup>a</sup> That is, to attain.

29 δοξάσω. ὁ οὖν ὄχλος ὁ ἑστηκώς καὶ ἀκούσας ἔλεγεν βροντὴν  
 30 γεγονέναι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν. ἀπε-  
 κρίθη ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν  
 31 ἀλλὰ δι' ὑμᾶς. νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ  
 32 ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· καὶ γὰρ ἐὰν  
 33 ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν. τοῦτο  
 δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν.  
 34 ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ  
 νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ  
 ὅτι δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος  
 35 ὁ Υἱὸς τοῦ ἀνθρώπου; εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐτι  
 μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὥς τὸ  
 φῶς ἔχετε, ἵνα μὴ ἡ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν  
 36 ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ὥς τὸ φῶς ἔχετε,  
 πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ'  
 37 αὐτῶν. Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν  
 38 αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν, ἵνα ὁ λόγος Ἡσαΐου τοῦ  
 προφήτου πληρωθῇ ὃν εἶπεν,

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;  
 καὶ ὁ βραχίον Κυρίου τίνι ἀπεκαλύφθη;

39 διὰ τοῦτο οὐκ ἠδύναντο πιστεῦναι, ὅτι πάλιν εἶπεν Ἡσαΐας,

40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς  
 καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν,  
 ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς  
 καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν,  
 καὶ ἰάσομαι αὐτούς.

41 ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλη-

glorified it, and I shall glorify it again." The crowd, which 29  
 was standing there, heard it and said it was thunder. Others  
 said, "An angel\* has spoken to Him." Jesus answered, 30  
 "It was not for My sake that this voice came, but for yours.  
 Now is the judging of this world;\* now the ruler of this 31  
 world will be driven out. And I, if I am lifted up from the 32  
 earth, shall draw all men to Myself." He said this in- 33  
 dicating by what death He was to die. The crowd answered 34  
 Him, "We have heard from the Law that the Messiah\*  
 remains *for ever*, and how do You say that the Son of Man\*  
 must be lifted up? Who is this Son of Man?" Jesus said 35  
 to them, "For a little while yet the light is among you.  
 Walk while you have the light, that darkness may not over-  
 take you; he who walks in the darkness does not know  
 where he is going. While you have the light, believe in the 36  
 light, that you may become sons of light."

Jesus said these things and went away and hid Himself  
 from them. Although He had done so many signs\* in 37  
 their presence they did not believe in Him, in order that the 38  
 word of the prophet Isaiah might be fulfilled which he  
 spoke,

*Lord, who has believed our message?*

*And to whom has the arm of the Lord been revealed?*

They could not believe for this reason that Isaiah had said 39  
 again,

*He has blinded their eyes,* 40  
*and dulled their mind,\**  
*lest they should see with their eyes,*  
*understand with their mind, and turn,*  
*and I should heal them.*

Isaiah said this because he saw His glory and spoke about 41

- 42 ησεν περὶ αὐτοῦ. ὁμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους  
 43 οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται· ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ  
 44 Θεοῦ. Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ  
 45 οὐ πιστεύει εἰς ἐμέ ἀλλὰ εἰς τὸν πέμψαντά με, καὶ ὁ θεωρῶν  
 46 ἐμέ θεωρεῖ τὸν πέμψαντά με. ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν τῇ σκοτίᾳ μὴ μείνη.  
 47 καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα  
 48 σῶσω τὸν κόσμον. ὁ ἀθετῶν ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα,  
 49 ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ὅτι ἐγὼ ἐξ ἑμαντοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με Πατὴρ αὐτός μοι  
 50 ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰωνιὸς ἐστίν. ἃ οὖν λαλῶ ἐγώ, καθὼς εἶρηκέν μοι ὁ Πατήρ, οὕτως λαλῶ.
- 131 Πρὸ δὲ τῆς ἑορτῆς τοῦ πασχα εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν Πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ,  
 2 εἰς τέλος ἠγάπησεν αὐτούς. καὶ δείπνου γινομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτόν  
 3 Ἰούδας Σίμωνος Ἰσκαριώτης, εἰδὼς ὅτι πάντα δέδωκεν αὐτῷ ὁ Πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθεν καὶ  
 4 πρὸς τὸν Θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν  
 5 τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.  
 6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ, Κύριε,  
 7 σύ μου νίπτεις τοὺς πόδας; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ

Him. Nevertheless many even of the rulers believed in 42  
Him, but on account of the Pharisees\* they did not acknow-  
ledge it, lest they should be barred from the synagogue; for 43  
they loved glory from men rather than glory from God.

Jesus cried out, "He who believes in Me believes not in 44  
Me but in Him who sent Me; and he who sees Me sees Him 45  
who sent Me. I, light, have come into the world\* that 46  
everyone who believes in Me should not remain in the  
darkness. If anyone hears My words and does not keep 47  
them, I do not judge him; for I did not come to judge the  
world, but to save the world. He who rejects Me and does 48  
not receive My words, has one who judges him. The word  
which I have spoken, that will judge him at the last day;  
for I have not spoken on My own authority,<sup>a</sup> but He who 49  
sent Me, the Father Himself, has given Me commandment  
what I am to say and what I am to speak. I know that His 50  
commandment is eternal life. What I speak, I speak just  
as the Father has told Me."

Before the Feast of the Passover\* Jesus, knowing that His 13  
hour had come to depart out of this world to the Father,  
and having loved His own who were in the world, loved  
them to the end. During the meal, when the devil had 2  
already put it into his <sup>b</sup> mind\* that Judas Iscariot, son of  
Simon, should deliver Him up, Jesus knew that the Father 3  
had given everything into His hands, and that He had come  
from God and was going to God. So He rose from supper, 4  
put aside His outer garments, and taking a towel He  
wrapped it round Himself; then He poured water into the 5  
basin and began to wash the disciples' feet and to wipe  
them with the towel which He had wrapped round Him-  
self. He came to Simon Peter. He <sup>c</sup> said to Him, "Sir,\* 6  
are You washing my feet?" Jesus answered him, "What 7  
I am doing you do not know now, but you will understand

<sup>a</sup> Lit., *from Myself*.

<sup>b</sup> This may refer to Judas or to the devil.

<sup>c</sup> That is, Peter.

8 ταῦτα. λέγει αὐτῷ Πέτρος, Οὐ μὴ νύψῃς τοὺς πόδας μου  
 εἰς τὸν αἰῶνα. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νύψω σε,  
 9 οὐκ ἔχεις μέρος μετ' ἐμοῦ. λέγει αὐτῷ Σίμων Πέτρος,  
 Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ  
 10 τὴν κεφαλὴν. λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐκ  
 ἔχει χρεῖαν [εἰ μὴ τοὺς πόδας] νύσασθαι, ἀλλ' ἔστιν καθαρὸς  
 11 ὅσος· καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες. ἦδει γὰρ  
 τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες  
 12 καθαροὶ ἐστέ. Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ  
 ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς,  
 13 Γινώσκετε τί πεποίηκα ὑμῖν; ὑμεῖς φωνεῖτέ με, Ὁ Διδά-  
 14 σκαλος, καί, Ὁ Κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. εἰ οὖν  
 ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ Κύριος καὶ ὁ Διδάσκαλος, καὶ  
 15 ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· ὑπόδειγμα γὰρ  
 δέδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.  
 16 ἀμην ἀμην λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μεῖζων τοῦ κυρίου  
 17 αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος αὐτόν. εἰ  
 18 ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. Οὐ περὶ  
 πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ  
 γραφὴ πληρωθῇ, Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπήρκεν ἐπ'  
 19 ἐμὲ τὴν πτέρναν αὐτοῦ. ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι,  
 20 ἵνα ὅταν γένηται πιστεύητε ὅτι ἐγὼ εἰμι. ἀμην ἀμην λέγω  
 ὑμῖν, ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ  
 21 λαμβάνων λαμβάνει τὸν πέμψαντά με. Ταῦτα εἰπὼν ὁ  
 Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν,  
 Ἀμην ἀμην λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.  
 22 ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος  
 23 λέγει. ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ  
 24 κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· νεύει οὖν τούτῳ  
 Σίμων Πέτρος καὶ λέγει αὐτῷ, Εἰπὲ τίς ἐστιν περὶ οὗ λέγει.  
 25 ἀναπεσὼν οὖν ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ  
 26 λέγει αὐτῷ, Κύριε, τίς ἐστιν; ἀποκρίνεται οὖν ὁ Ἰησοῦς,  
 Ἐκεῖνός ἐστιν ὃς ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ.

18: Ps. 41. 9.

afterwards." Peter said to Him, "Never will You wash my feet!" Jesus answered him, "If I do not wash you, you have no share with Me." Simon Peter said to Him, "Sir,\* not my feet only but hands and head as well." Jesus said to him, "He who has bathed is not in need of washing except for his feet,<sup>a</sup> but the whole of him is clean; and you are clean, yet not all of you;" for He knew the man who was delivering Him up. For this reason He said, "Not all of you are clean."

When He had washed their feet and taken His garments and sat down again, He said to them, "Do you understand what I have done to you? You call Me 'Teacher' and 'Master' and you say rightly, for I am. If then I, the Master and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example that you also should do as I have done to you. In very truth I tell you, a slave is not greater than his master, nor is one who is sent greater than he who sent him. If you know this, blessed<sup>b</sup> are you if you do it. I am not speaking about all of you. I know whom I chose; but let the scripture be fulfilled, *He who eats bread with Me has lifted up his heel against Me*. From now I am telling you before it takes place, in order that when it takes place you may believe that 'I am'.<sup>c</sup> In very truth I tell you, he who receives anyone I send receives Me, and he who receives Me receives Him who sent Me." When Jesus had said this He was agitated in spirit and declared, "In very truth I tell you, one of you will deliver Me up." The disciples were looking at one another, for they were at a loss to know about whom He was speaking. One of His disciples, he whom Jesus loved, was seated at Jesus' right.<sup>d</sup> Simon Peter beckoned to him and said, "Ask who it is, about whom He is speaking." He thus leaned back on Jesus' breast and said to Him, "Sir,\* who is it?" Jesus answered, "He it is to whom I shall give a morsel after dipping it." He then dipped the morsel,

<sup>a</sup> Some witnesses omit, *except for his feet*.

<sup>b</sup> Or, *happy*.

<sup>c</sup> Cf. Exodus 3:14.

<sup>d</sup> Lit., *bosom*.

βάψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδα Σίμωνος  
 27 Ἰσκαριώτῃ. καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς  
 ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς  
 28 ποιήσον τάχιον. τοῦτο οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς  
 29 τί εἶπεν αὐτῷ· τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον  
 εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον  
 ὧν χρειᾶν ἔχομεν εἰς τὴν ἐορτὴν, ἣ τοῖς πτωχοῖς ἵνα τι  
 30 δῶ. λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.  
 31 Ὅτε οὖν ἐξῆλθεν, λέγει ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ Υἱὸς  
 32 τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ· εἰ ὁ Θεὸς  
 ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ  
 33 εὐθὺς δοξάσει αὐτόν. τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι·  
 ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὁπου  
 ὑπάγω ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι.  
 34 Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς  
 35 ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ  
 γνωσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε  
 36 ἐν ἀλλήλοις. Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ  
 ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὁπου ὑπάγω οὐ  
 δύνασαι μοι νῦν ἀκολουθήσαι, ἀκολουθήσεις δὲ ὕστερον.  
 37 Λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολου-  
 38 θεῖν ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. ἀποκρίνεται  
 αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμην  
 ἀμην λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με  
 141 τρίς. Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν  
 2 Θεόν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου  
 μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· ὅτι πορευόμεαι  
 3 ἐτοιμάσαι τόπον ὑμῖν· καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω  
 ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς  
 4 ἐμαυτόν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾗτε. Καὶ ὅπου ἐγὼ  
 5 ὑπάγω οἴδατε τὴν ὁδόν. Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ  
 6 οἶδαμεν ποῦ ὑπάγεις· πῶς οἶδαμεν τὴν ὁδόν; λέγει αὐτῷ  
 ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή·  
 7 οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα εἰ μὴ δι' ἐμοῦ. εἰ ἐγνώ-



took it and gave it to Judas Iscariot, son of Simon. Then, after the morsel, Satan \* entered into him. Jesus said 27 to him, "What you are doing, do quickly." None of those 28 seated there knew why He had spoken to him. Some supposed, since Judas kept the moneybox, that Jesus said to him, "Buy what we need for the Feast," or that he should give something to the poor. He took the morsel and went 30 out at once; it was night.

When he had gone out Jesus said, "Now the Son of Man \* 31 has been glorified, and God has been glorified in Him. If 32 God has been glorified in Him, God will also glorify Him in Himself,<sup>a</sup> and He will immediately glorify Him. My children, 33 for a little while yet I am with you. You will seek Me, and as I told the Jews, 'Where I am going you cannot come,' so also I tell you now. A new commandment I give 34 you, that you love one another; that you love one another as I have loved you. By this all will know that you are My 35 disciples, if you have love for one another."

Simon Peter said to Him, "Sir,\* where are You going?" 36 Jesus answered him, "Where I am going you cannot follow Me now, but you will follow later." Peter said to Him, 37 "Sir, why cannot I follow You now? I will lay down my life for Your sake." Jesus answered him, "Will you lay 38 down your life for My sake? In very truth I tell you, the cock will not crow till you have disowned Me three times."

"Do not let your heart be troubled. Believe <sup>b</sup> in God; 14 believe in Me also. In My Father's house there are many 2 places to remain in (had it not been so I would have told you), for I am going to prepare a place for you. And if I 3 go and prepare a place for you, I am coming back, and I shall take you to Myself that where I am you also may be. Where I am going you know the way." Thomas said to 4, 5 Him, "Sir,\* we do not know where You are going; how do we know the way?" Jesus said to him, "I am the way and 6 the truth and the life. No one comes to the Father except through Me. If you had known Me, you would know My 7

<sup>a</sup> That is, in God.

<sup>b</sup> Or, *You believe*.

8 κειτέ με, καὶ τὸν Πατέρα μου ἂν ᾗδείτε. καὶ ἀπ' ἄρτι  
 9 γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν. Λέγει αὐτῷ Φίλιπ-  
 9 πος, Κύριε, δεῖξον ἡμῖν τὸν Πατέρα, καὶ ἀρκεῖ ἡμῖν. λέγει  
 αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι καὶ οὐκ  
 10 ἔγνωκάς με, Φίλιππε; ὁ ἐωρακὼς ἐμέ ἐώρακεν τὸν Πατέρα·  
 10 καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν Πατέρα; οὐ πιστεύεις  
 ὅτι ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοὶ ἐστιν; τὰ  
 11 ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ Πατὴρ  
 11 ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. πιστεύετε μοι ὅτι ἐγὼ  
 12 ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα  
 12 αὐτὰ πιστεύετε μοι. ἀμην ἀμην λέγω ὑμῖν, ὁ πιστεύων εἰς  
 ἐμέ τὰ ἔργα ἃ ἐγὼ ποιῶ κακέινος ποιήσει, καὶ μείζονα  
 13 τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν Πατέρα πορεύομαι· καὶ ὁ  
 13 τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα  
 14 δοξασθῇ ὁ Πατὴρ ἐν τῷ Υἱῷ. ἐάν τι αἰτήσητέ με ἐν τῷ  
 15 ὀνόματί μου, ἐγὼ ποιήσω. Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς  
 16 τὰς ἐμὰς τηρήσετε. καὶ γὰρ ἐρωτήσω τὸν Πατέρα καὶ ἄλλον  
 Παράκλητον δώσει ὑμῖν ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα,  
 17 | τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν,  
 ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό· ὑμεῖς γινώσκετε  
 18 αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἐστιν. Οὐκ ἀφήσω  
 19 ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος  
 20 με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ  
 20 ὑμεῖς ζήσεσθε. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι  
 21 ἐγὼ ἐν τῷ Πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐν ὑμῖν. Ὁ  
 21 ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ  
 ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ Πατρὸς  
 μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.  
 22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, καὶ τί  
 22 γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ  
 23 κόσμῳ; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις  
 23 ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ Πατὴρ μου ἀγα-  
 24 πήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονήν παρ'  
 24 αὐτῷ ποιήσομεν. ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ

Father also. From now you know Him; you have seen  
 Him." Philip said to Him, "Sir,\* show us the Father, and 8  
 it is enough for us." Jesus said to him, "Have I been so 9  
 long with you,<sup>a</sup> yet you <sup>b</sup> have not known Me, Philip? He  
 who has seen Me has seen the Father. Why do you say,  
 'Show us the Father'? Do you not believe that I am in 10  
 the Father and the Father is in Me? The words which I  
 say to you I do not speak on My own authority,<sup>c</sup> but the  
 Father remaining in Me does His works. Believe Me 11  
 that I am in the Father and the Father is in Me; otherwise  
 believe Me because of the works themselves. In very truth 12  
 I tell you, he who believes in Me, the works that I do he too  
 will do, and he will do greater than these because I am  
 going to the Father; and whatever you ask for in My 13  
 name,\* that I shall do, that the Father may be glorified in  
 the Son. If you ask Me for anything in My name I shall 14  
 do it. If you love Me you will keep My commandments; 15  
 and I shall ask the Father and He will give you another 16  
 Helper\* to remain with you for ever, the Spirit\* of truth, 17  
 whom the world\* cannot receive because it neither sees  
 Him nor knows Him. You know Him because He remains  
 with you and is in you. I shall not leave you fatherless; I 18  
 am coming to you. Yet a little while and the world sees Me no 19  
 longer, but you see Me, because I live and you will live. In 20  
 that day you will know that I am in My Father, that you  
 are in Me and I in you. He who has My commandments 21  
 and keeps them is he who loves Me; and he who loves Me  
 will be loved by My Father, and I shall love him and I shall  
 reveal Myself to him." Judas, not Iscariot, said to Him, 22  
 "How is it, Sir,\* that You are going to reveal Yourself to us,  
 and not to the world?" Jesus answered him, "If anyone 23  
 loves Me he will keep My word,\* and My Father will love  
 him, and We shall come to him and make Our dwelling  
 with him. He who does not love Me does not keep My 24

<sup>a</sup> Plural.

<sup>b</sup> Singular.

<sup>c</sup> Lit., from *Myself*.

τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμ-  
 25 ψαντός με Πατρός. Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν  
 26 μένων· ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον ὃ πέμψει ὁ  
 Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ  
 27 ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγώ. Εἰρήνην  
 ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ  
 κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ  
 28 καρδιά μηδὲ δειλιάτω. ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν,  
 Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπάτε με, ἐχάρητε  
 ἂν ὅτι πορεύομαι πρὸς τὸν Πατέρα, ὅτι ὁ Πατὴρ μου μέζων  
 29 μοῦ ἔστιν. καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν  
 30 γένηται πιστεύσητε. οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν,  
 ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,  
 31 | ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν Πατέρα, καὶ καθὼς  
 ἐνετείλατό μοι ὁ Πατὴρ, οὕτως ποιῶ. Ὑγείρεσθε, ἄγωμεν  
 ἐντεῦθεν.

15: Ὑγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ Πατὴρ μου ὁ  
 2 γεωργὸς ἔστιν. πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει  
 αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ ἵνα καρπὸν  
 3 πλείονα φέρῃ. ἤδη ὑμεῖς καθαροὶ ἔστε διὰ τὸν λόγον ὃν  
 4 λελάληκα ὑμῖν· | μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ  
 κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν  
 5 τῇ ἁμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε. ἐγὼ  
 εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐγὼ  
 ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ  
 6 δύνασθε ποιεῖν οὐδέν. ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη  
 ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ  
 7 εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται. ἐὰν μένητε ἐν ἐμοὶ καὶ  
 τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ  
 8 γενήσεται ὑμῖν. ἐν τούτῳ ἔδοξάσθη ὁ Πατὴρ μου, ἵνα  
 9 καρπὸν πολύν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί. καθὼς

words; and the word you hear is not Mine but the Father's who sent Me.

"I have spoken these things to you while remaining with you; but the Helper,\* the Holy Spirit whom the Father will send in My name,\* He will teach you all things and remind you of all I have said to you. Peace I leave to you, My peace I give you. I give to you not as the world\* gives. Do not let your heart be troubled; do not let it be cowardly. You heard Me say to you, 'I am going away, and I am coming to you.' If you loved Me you would have rejoiced that I am going to the Father, because My Father is greater than I. Even now I have told you before it happens, that when it takes place you may believe. I shall no longer talk much with you, for the ruler of the world is coming, but in Me he has nothing;<sup>a</sup> but this is<sup>b</sup> in order that the world may know that I love the Father and that I am doing as the Father commanded Me. Rise, let us go from here."

"I am the true vine, and My Father is the vine-dresser. Every branch in Me which does not bear fruit, He takes it away, and every branch which bears fruit, He makes it clean,<sup>c</sup> that it may bear more fruit. You are already made clean because of the word which I have spoken to you. Remain in Me even as I remain in you. As the branch cannot bear fruit of itself, if it does not remain in the vine, so neither can you, if you do not remain in Me. I am the vine; you are the branches. He who remains in Me, even as I remain in him, bears much fruit, because apart from Me you can produce nothing. If anyone does not remain in Me he is thrown out like a branch and is withered, and they collect them and throw them into the fire, and they are burned. If you remain in Me and My words remain in you, ask whatever you wish and it will be done for you. In this My Father is glorified, that you bear much fruit, and you will become My disciples. As the Father has loved Me

<sup>a</sup> The Greek seems to mean, *He has no claim on Me.*

<sup>b</sup> *This is* is not in the Greek, but is understood.

<sup>c</sup> That is, by pruning.

ἡγάπησέν με ὁ Πατήρ, καὶ γὰρ ἡγάπησα ὑμᾶς· μέναιτε ἐν  
 10 τῇ ἀγάπῃ τῇ ἐμῇ. ἔὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν  
 τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ Πατρός μου  
 11 τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα  
 ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.  
 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς  
 13 ἡγάπησα ὑμᾶς. μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα  
 14 τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς  
 15 φίλοι μου ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι  
 λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ  
 ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ  
 16 τοῦ Πατρός μου ἐγνώρισα ὑμῖν. οὐχ ὑμεῖς με ἐξελέσασθε,  
 ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς  
 ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη,  
 ἵνα ὁ τι ἂν αἰτήτε τὸν Πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.  
 17, 18 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ  
 κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμί-  
 19 σηκεν. εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει·  
 ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς  
 20 ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. μνημο-  
 νεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δοῦλος  
 μεῖζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς  
 διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον  
 21 τηρήσουσιν. ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ  
 22 τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. εἰ μὴ  
 ᾗλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ  
 23 πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν. ὁ ἐμὲ  
 24 μισῶν καὶ τὸν Πατέρα μου μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα  
 ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἀμαρτίαν οὐκ εἶχον·  
 νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν  
 25 Πατέρα μου. ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος  
 26 ἐν τῷ νόμῳ αὐτῶν ὅτι Ἑμίσησάν με δωρεάν. Ὅταν ἔλθῃ

I too have loved you. Remain in My love. If you keep 10  
 My commandments you will remain in My love, as I have  
 kept My Father's commandments and remain in His love.  
 I have spoken these things to you that My joy may be in 11  
 you, and that your joy may be made complete. This is My 12  
 commandment, that you love one another as I have loved  
 you. No one has greater love than this, that a man lay 13  
 down his life for his friends. You are My friends if you do 14  
 whatever I command you. No longer do I call you slaves, 15  
 because the slave does not know what his master is doing;  
 but I have called you friends, because I have made known  
 to you all that I have heard from My Father. It is not that 16  
 you chose Me, but that I chose you and appointed you to  
 go and bear fruit, and that your fruit should remain, in  
 order that whatever you ask the Father for in My name,\*  
 He may give you. This I command you, that you love one 17  
 another.

"If the world\* hates you, know that it has hated Me 18  
 before it hated you. If you were of the world, the world 19  
 would love its own. Because you are not of the world, but  
 I have chosen you out of the world, therefore the world  
 hates you. Remember the word I said to you, 'A slave is 20  
 not greater than his master.' If they have persecuted Me,  
 they will persecute you also; if they have kept My word,\*  
 they will keep yours also. But they will do all these things 21  
 to you on account of My name, because they do not know  
 Him who sent Me. If I had not come and spoken to them, 22  
 they would not have sin; now they have no excuse for their  
 sin. He who hates Me, hates My Father also. If I had not 23,24  
 done among them the works which no other has done, they  
 would not have sin; now they have even seen them <sup>a</sup> and  
 have hated both Me and My Father. But this is <sup>b</sup> that the 25  
 word written in their Law may be fulfilled, *They hated Me*  
*without cause.*

<sup>a</sup> *Them* is not in the Greek.

<sup>b</sup> *This is* is not in the Greek, but is understood.

ὁ Παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρός, τὸ  
 Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται,  
 27 ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι  
 161 ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε. Ταῦτα λελάληκα ὑμῖν ἵνα μὴ  
 2 σκανδαλισθῆτε. ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ'  
 ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν  
 3 προσφέρειν τῷ Θεῷ. καὶ ταῦτα ποιήσουσιν ὑμῖν ὅτι οὐκ  
 4 ἔγνωσαν τὸν Πατέρα οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελάληκα ὑμῖν  
 ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν, ὅτι ἐγὼ  
 εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ'  
 5 ὑμῶν ἤμην. νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς  
 6 ἐξ ὑμῶν ἔρωτᾷ με, Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα  
 7 ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. ἀλλ' ἐγὼ τὴν  
 ἀλήθειαν λέγω ὑμῖν, συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν  
 γὰρ μὴ ἀπέλθω, ὁ Παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν  
 8 δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. καὶ ἐλθὼν ἐκεῖνος  
 ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ  
 9 περὶ κρίσεως· περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς  
 10 ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν Πατέρα ὑπάγω καὶ  
 11 οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ  
 12 κόσμου τούτου κέκριται. "Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ'  
 13 οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ  
 Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλή-  
 14 θειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούει λαλήσει,  
 15 καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει,  
 16 ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. πάντα ὅσα  
 ἔχει ὁ Πατὴρ ἐμὰ ἐστίν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ  
 17 λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν καὶ οὐκέτι θεω-  
 17 ρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. εἶπαν οὖν ἐκ τῶν  
 μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστίν τοῦτο ὃ λέγει



“When the Helper\* comes, whom I shall send you from the Father, the Spirit\* of truth who comes from the Father, He will bear witness about Me; you also bear witness<sup>a</sup> 27 because you have been with Me from the beginning.

“I have told you these things that you may not be made 16 to fall away. They will bar you from the synagogue. Indeed a time is coming when everyone who kills you will think he is offering service to God. They will do this to you 3 because they have not known the Father nor Me. But I 4 have told you these things that, when their<sup>b</sup> time comes, you may remember them<sup>c</sup> because I told you. I did not tell you these things from the beginning because I was with you. But now I am going to Him who sent Me, and 5 none of you asks Me, ‘Where are You going?’; but because I have spoken these things to you, grief has filled your heart. Yet I am telling you the truth, it is for your good 7 that I should go away; for if I do not go away, the Helper\* will not come to you; but if I go, I shall send Him to you. When He comes He will convict the world\* concerning sin, 8 concerning righteousness and concerning judgment; concerning sin, because they do not believe in Me; concerning 10 righteousness, because I am going to the Father and you see Me no longer; concerning judgment, because the ruler of 11 this world has been judged. I have much yet to say to you, 12 but you are not able to bear it now; but when He, the 13 Spirit\* of truth, comes He will lead you into all the truth; for He will not speak on His own authority,<sup>d</sup> but whatever He hears He will speak, and He will tell you what is coming. He will glorify Me because He will take from what is Mine 14 and will tell it to you. All that the Father has is Mine; 15 therefore I said that He takes from what is Mine and will tell it to you.

“A little while, and you see Me no longer; again a little 16 while, and you will see Me.” Some of His disciples said to 17

<sup>a</sup> This may be indicative or imperative.

<sup>b</sup> This may refer either to the subject of verse 3, or to “these things”.

<sup>c</sup> That is, *these things*.

<sup>d</sup> Lit., *from Himself*.

ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ  
 ὄψεσθέ με; καί, "Ὅτι ἐγὼ ὑπάγω πρὸς τὸν Πατέρα;  
 18 | ἔλεγον οὖν, Τοῦτο τί ἐστὶν ὃ λέγει τὸ μικρόν; οὐκ οἶδαμεν  
 19 τί λαλεῖ. ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ  
 εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον,  
 Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;  
 20 ἀμην ἀμην λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ  
 δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη  
 21 ὑμῶν εἰς χαρὰν γενήσεται. ἡ γυνὴ ὅταν τίκτη λύπην ἔχει,  
 ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι  
 μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρω-  
 22 πος εἰς τὸν κόσμον. καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε·  
 πάλιν δὲ ὄφομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ  
 23 τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. καὶ ἐν ἐκείνῃ τῇ  
 ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμην ἀμην λέγω ὑμῖν, ἂν  
 τι αἰτήσητε τὸν Πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου.  
 24 ἕως ἄρτι οὐκ ἤτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ  
 25 λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. Ταῦτα ἐν  
 παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν  
 παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ Πατρὸς  
 26 ἀναγγελῶ ὑμῖν. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου  
 αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα  
 27 περὶ ὑμῶν· αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πε-  
 φιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.  
 28 ἐξῆλθον ἐκ τοῦ Πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν  
 29 ἀφίγμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν Πατέρα. Λέγου-  
 σιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς,  
 30 καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν οἶδαμεν ὅτι οἶδας πάντα  
 καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν  
 31 ὅτι ἀπὸ Θεοῦ ἐξῆλθες. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι  
 32 πιστεύετε; ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῇτε

one another, "What is this that He is saying to us, 'A little while, and you do not see Me; again a little while, and you will see Me'? and 'because I am going to the Father'?" They were saying, "What is this that He is saying, this 18 'little while'?" We do not know what He is talking about." Jesus knew that they wished to question Him, and said to 19 them, "Is this what you are inquiring about among yourselves, that I said, 'A little while, and you do not see Me; again a little while, and you will see Me'?" In very truth I 20 tell you, you will lament and mourn, but the world\* will rejoice; you will be grieved, but your grief will turn into joy. When a woman gives birth she has grievous pain be- 21 cause her time has come; but when she has given birth to the child she no longer remembers the affliction because of the joy that a human being has been born into the world. You also have grief now; but I shall see you again, and your 22 heart will rejoice, and your joy no one takes away from you. In that day you will ask Me no questions. In very truth I 23 tell you, if you ask the Father for anything He will give it to you in My name.\* Till now you have asked for nothing in 24 My name; ask and you will receive, that your joy may be complete.

"I have spoken these things to you in parables.\* A time 25 is coming when I shall no longer speak to you in parables, but I shall tell you plainly about the Father. In that day 26 you will ask in My name, and I do not say to you that I shall ask the Father concerning you; for the Father Himself 27 loves you, because you have loved Me and have believed that I came from God. I came from the Father, and I have 28 come into the world; again I am leaving the world and I am going to the Father." His disciples said to Him, "See, 29 now You are speaking plainly, and You are speaking no parable. Now we know that You know everything, and have no 30 need that anyone question You; by this we believe that You came from God." Jesus answered them, "Do you now 31 believe? Look, a time is coming, and has come, when you 32 will be scattered, each one to his own home, and will leave

ἕκαστος εἰς τὰ ἴδια κάμει μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος,  
 33 ὅτι ὁ Πατὴρ μετ' ἐμοῦ ἐστίν. ταῦτα λελάληκα ὑμῖν ἵνα ἐν  
 ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ  
 θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

- 171 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρην τοὺς ὀφθαλμοὺς  
 αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα·  
 2 δόξασόν σου τὸν Υἱόν, ἵνα ὁ Υἱός σου δοξάσῃ σέ, | καθὼς  
 ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας  
 3 αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος  
 ζωή, ἵνα γινώσκωσιν σέ τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν  
 4 ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ  
 5 ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν  
 6 μου εἶναι παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις  
 οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ᾔσαν καὶ μοὶ αὐτοὺς  
 7 δέδωκας, καὶ τὸν λόγον σου τετήρηκαν. νῦν ἔγνωκαν ὅτι  
 8 πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν· ὅτι τὰ ῥή-  
 ματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον,  
 καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν  
 9 ὅτι σύ με ἀπέστειλας. ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ  
 τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί  
 10 εἰσιν, | καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμὰ, καὶ δεδό-  
 11 ξασμαι ἐν αὐτοῖς. καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ  
 ἐν τῷ κόσμῳ εἰσίν, καὶ γὰρ πρὸς σέ ἔρχομαι. Πάτερ ἅγιε,  
 12 τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν  
 ἐν καθὼς ἡμεῖς. ὅτε ἤμην μετ' αὐτῶν, ἐγὼ ἐτήρουν αὐτοὺς  
 ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς  
 13 ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ  
 πληρωθῇ. νῦν δὲ πρὸς σέ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ  
 κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν  
 14 αὐτοῖς. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος  
 ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ  
 15 οὐκ εἰμὶ ἐκ τοῦ κόσμου. οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ  
 τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

Me alone; yet I am not alone, because the Father is with Me.

“ I have spoken these things to you that in Me you may 33  
have peace. In the world\* you have affliction, but  
courage! I have conquered the world.”

Jesus said these things. Then He lifted His eyes to 17  
heaven and said, “ Father, the hour has come; glorify Thy  
Son that Thy Son may glorify Thee, even as Thou hast 2  
given Him authority over all flesh\* that He may give eternal  
life to all whom Thou hast given Him. This is eternal life, 3  
that they know Thee the only True God, and Him whom  
Thou didst send, Jesus Christ.\* I have glorified Thee on 4  
the earth; I have completed the work which Thou hast  
given Me to do. And now glorify Thou Me, Father, at Thy 5  
side with the glory which I had with Thee before the world  
was. I revealed Thy name\* to the men whom Thou hast 6  
given Me out of the world. They were Thine, Thou hast  
given them to Me, and they have kept Thy word.\* Now 7  
they know that everything Thou hast given Me is from  
Thee; because the words Thou hast given Me I have given 8  
them, and they have received them, and have truly learned  
that I came from Thee, and they have believed that Thou  
didst send Me. I am praying for them; I am not praying 9  
for the world, but for those whom Thou hast given Me, for  
they are Thine; and all things Mine are Thine, and Thine 10  
Mine, and I have been glorified in them.<sup>a</sup> I am no longer 11  
in the world, but they are in the world, and I am coming to  
Thee. Holy Father, keep them in Thy name which Thou  
hast given Me, that they may be one as We are. When I 12  
was with them I kept them in Thy name which Thou hast  
given Me, and I guarded them, and none of them perished,  
except the son of perdition, that the scripture might be ful-  
filled. Now I am coming to Thee, and I am saying these 13  
things in the world that they may have My joy made com-  
plete in them. I have given them Thy word, and the 14  
world\* hated them, because they are not of the world as I  
am not of the world. I am not praying that Thou take 15

<sup>a</sup> That is, in the disciples.

- 16 ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.  
 17 ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀληθείᾳ  
 18 ἐστίν. καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ  
 19 ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν ἐγὼ  
 ἀγιάζω ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.  
 20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευ-  
 21 όντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ἵνα πάντες ἐν ὧσιν,  
 καθὼς σύ, Πατὴρ, ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν  
 ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.  
 22 καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν  
 23 ἐν καθὼς ἡμεῖς ἐν· ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν  
 τετελειωμένοι εἰς ἓν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέ-  
 24 στειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμέ ἡγάπησας. Πατὴρ,  
 ὁ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κακεῖνοι ὦσιν μετ'  
 ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι  
 25 ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. Πατὴρ δίκαιε,  
 καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι  
 26 ἔγνωσαν ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ  
 ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν  
 αὐτοῖς ᾗ καὶ γὰρ ἐν αὐτοῖς.
- 18<sup>1</sup> Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς  
 αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρων, ὅπου ἦν κῆπος,  
 2 εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ᾗδει δὲ καὶ  
 Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις  
 3 συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ὁ οὖν  
 Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ  
 τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ  
 4 λαμπάδων καὶ ὅπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχό-  
 μενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε;

3-11: Mt. 26. 47-56, Mk. 14. 43-52, Lk. 22. 47-53.

them out of the world, but that Thou keep them from the evil one. They are not of the world as I am not of the world. 16 Consecrate them in Thy truth. Thy word is truth. As 17, 18 Thou hast sent Me into the world I also have sent them into the world; and for their sakes I consecrate Myself that 19 they also may be consecrated in truth.

“I am praying not only for these, but also for those who 20 believe in Me through their word, that all may be one, as 21 Thou, Father, art in Me and I in Thee, that they also may be in Us, in order that the world may believe that Thou hast sent Me. I have given them the glory which Thou 22 hast given Me, that they may be one as We are one; I in 23 them and Thou in Me, that they may be made perfect until they become one,<sup>a</sup> in order that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.

“Father, I wish that they, Thy gift to Me, may be with 24 Me where I am, that they may see My glory, which Thou hast given Me, because Thou hast loved Me before the creation of the world. Righteous Father, the world\* 25 has not known Thee, but I have known Thee, and these have known that Thou didst send Me. I have made Thy 26 name\* known to them and will make it known, that the love with which Thou hast loved Me may be in them, and I in them.”

When Jesus had said these things He went out with His 18 disciples across the wadi <sup>b</sup> Kidron where there was a garden into which He and His disciples went. Judas, he who 2 delivered Him up, also knew the place because Jesus often met there with His disciples. Judas took a detachment of 3 soldiers and attendants from the chief priests\* and the Pharisees,\* and came there with lanterns and torches and weapons. Jesus, knowing all that was going to happen to 4 Him, came out and said to them, “Whom are you

<sup>a</sup> Lit., *that they may be perfected into one.*

<sup>b</sup> The word means a watercourse, dry except in the rainy season.

- 5 | ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς  
 6 ὁ Ἰησοῦς, Ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς  
 7 αὐτὸν μετ' αὐτῶν. ὥς οὖν εἶπεν αὐτοῖς ὅτι Ἐγὼ εἰμι,  
 8 ἀπῆλθαν εἰς τὰ ὀπίσω καὶ ἔπασαν χαμαί. πάλιν οὖν  
 9 ἐπηρώτησεν αὐτούς, Τίνα ζητεῖτε; οἱ δὲ εἶπαν, Ἰησοῦν τὸν  
 10 Ναζωραῖον. ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι.  
 11 εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν· ἵνα πληρωθῇ ὁ  
 12 λόγος ὃν εἶπεν, ὅτι Οὗς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ  
 13 αὐτῶν οὐδένα. Σίμων οὖν Πέτρος ἔχων μάχαιραν εἰλκυσεν  
 14 αὐτήν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν  
 15 αὐτοῦ τὸ ὠτάριον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.  
 16 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου εἰς  
 17 τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ Πατήρ, οὐ μὴ πίνω  
 18 αὐτό;  
 19 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν  
 20 Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτόν, καὶ  
 21 ἤγαγον αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερός τοῦ  
 22 Καϊαφᾶ, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· ἦν δὲ  
 23 Καϊαφᾶς ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα  
 24 ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ. Ἠκολούθει δὲ τῷ  
 25 Ἰησοῦ Σίμων Πέτρος καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητής  
 26 ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ  
 27 εἰς τὴν αὐλήν τοῦ ἀρχιερέως, ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ  
 28 θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστὸς τοῦ  
 29 ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσῆγαγεν τὸν Πέτρον.  
 30 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ  
 31 τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ  
 32 εἰμί. εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν  
 33 πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ'  
 34 αὐτῶν ὁ Πέτρος ἐστῶς καὶ θερμαινόμενος. Ὁ οὖν  
 35 ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ

12-27: Mt. 26. 57-75, Mk. 14. 53-72, Lk. 22. 54-71.



seeking?" They answered Him, "Jesus the Nazarene." 5  
 Jesus said to them, "I am He." Judas also, he who de- 6  
 livered Him up, was standing with them. When He said 7  
 to them, "I am He," they drew back and fell on the 8  
 ground. So He asked them again, "Whom are you seek- 9  
 ing?" They said, "Jesus the Nazarene." Jesus answered, 10  
 "I told you that I am He. If then you are seeking Me, let 11  
 these go"—in order that the word He had spoken might be 12  
 fulfilled, namely, "Of those whom Thou gavest Me I have 13  
 lost none." Simon Peter, having a sword, drew it, struck 14  
 the high priest's\* slave and cut off his right ear. The slave's 15  
 name was Malchus. Jesus said to Peter, "Put your sword 16  
 into its sheath. The cup which the Father has given Me, 17  
 shall I not drink it?" 18

The detachment of soldiers, the commander and the 12  
 attendants of the Jews arrested Jesus, bound Him and led 13  
 Him first to Annas, for he was the father-in-law of 14  
 Caiaphas, who was high priest\* that year. It was Caiaphas 15  
 who had advised the Jews that it was good that one man 16  
 should die for the people.\* 17

Simon Peter and the other disciple followed Jesus. That 15  
 disciple was known to the high priest, and he entered the 16  
 courtyard of the high priest with Jesus. But Peter was 17  
 standing outside by the door. So the other disciple, who 18  
 was known to the high priest, came out and spoke to the 19  
 doorkeeper, and brought Peter in. The girl, the door- 20  
 keeper, said to Peter, "Are you too one of this man's dis- 21  
 ciples?"<sup>a</sup> He said, "I am not." The slaves and the 22  
 attendants had made a charcoal fire because it was cold 23  
 and, standing there, were warming themselves. Peter was 24  
 standing with them, warming himself. 25

The high priest\* asked Jesus about His disciples and 19

<sup>a</sup> Or, *You, are you one of this man's disciples?*

20 καὶ περὶ τῆς διδαχῆς αὐτοῦ. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,  
 Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα  
 ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι  
 21 συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. τί με ἐρωτᾷς;  
 ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι  
 22 οἶδασιν ἃ εἶπον ἐγώ. ταῦτα δὲ αὐτοῦ εἰπόντος εἰς τῶν  
 ὑπηρετῶν παρεστηκώς ἔδωκεν ράπισμα τῷ Ἰησοῦ εἰπόν,  
 23 Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ· ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,  
 Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ  
 24 καλῶς, τί με δέρεις; ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμέ-  
 25 νον πρὸς Καῖαφᾶν τὸν ἀρχιερέα. Ἦν δὲ Σίμων Πέτρος  
 ἐστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ  
 τῶν μαθητῶν αὐτοῦ εἶ; ἡρνήσατο ἐκείνος καὶ εἶπεν, Οὐκ  
 26 εἰμί. λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς  
 ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ  
 27 κήπῳ μετ' αὐτοῦ; πάλιν οὖν ἡρνήσατο ὁ Πέτρος, καὶ  
 εὐθέως ἀλέκτωρ ἐφώνησεν.  
 28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καῖαφᾶ εἰς τὸ πραιτώ-  
 ριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον,  
 29 ἵνα μὴ μιανθῶσιν ἀλλὰ ἵνα φάγωσιν τὸ πασχα. ἐξῆλθεν οὖν ὁ  
 Πειλᾶτος ἔξω πρὸς αὐτοὺς καὶ εἶπεν, Τίνα κατηγορίαν  
 30 φέρετε κατὰ τοῦ ἀνθρώπου τούτου; ἀπεκρίθησαν καὶ εἶπαν  
 αὐτῷ, Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώ-  
 31 καμεν αὐτόν. εἶπεν οὖν αὐτοῖς ὁ Πειλᾶτος, Λάβετε αὐτόν  
 ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον οὖν  
 αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·  
 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ  
 33 θανάτῳ ἡμελλεν ἀποθνήσκειν. Εἰσῆλθεν οὖν πάλιν εἰς  
 τὸ πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ  
 34 εἶπεν αὐτῷ, Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων; ἀπεκρίθη  
 αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι εἰπόν  
 35 σοι περὶ ἐμοῦ; ἀπεκρίθη ὁ Πειλᾶτος, Μήτι ἐγὼ Ἰουδαῖος

18. 28-19. 15: Mt. 27. 2, 11-30, Mk. 15. 1-19, Lk. 23. 1-25.

about His teaching. Jesus answered him, " I have spoken 20  
openly to the world. I have always taught in the syna-  
gogue\* and in the Temple where all the Jews assemble, and  
in secret I have spoken nothing. Why ask Me? Ask the 21  
hearers what I spoke to them. They know what I said."  
When He had said this, one of the attendants standing by 22  
slapped Jesus on the face, saying, " Is this the way You  
answer the high priest? " Jesus answered him, " If I have 23  
spoken wrongly, give evidence of the wrong; but if rightly,  
why strike Me? " Annas sent Him bound to Caiaphas the 24  
high priest.

Simon Peter was standing and warming himself. They 25  
said to him, " Are you too one of His disciples? <sup>a</sup> " He  
denied it; he said, " I am not." One of the slaves of the 26  
high priest, a relative of the man whose ear Peter cut off,  
said, " Did I not see you in the garden with Him? " Again 27  
Peter denied it, and immediately a cock crowed.

They led Jesus from Caiaphas to the praetorium; <sup>b</sup> and 28  
it was early morning.<sup>c</sup> They did not enter the praetorium  
themselves in order that they might not be defiled, but  
might eat the Passover.\* So Pilate went outside to them 29  
and said, " What accusation do you bring against this  
man? " They answered him, " If this fellow were not a 30  
wrong-doer, we would not have delivered Him up to you."  
Pilate said to them, " You take <sup>d</sup> Him, and judge Him 31  
according to your law." The Jews said to him, " We are  
not permitted to put anyone to death." This was in order 32  
that Jesus' saying might be fulfilled which He had spoken  
when He indicated by what death He was to die. Pilate 33  
went back into the praetorium, summoned Jesus and said to  
Him, " Are You the King of the Jews? " Jesus answered 34  
him, " Are you saying this of your own accord,<sup>e</sup> or have  
others told you about Me? " Pilate answered, " Am I a 35  
Jew? Your nation and the chief priests\* have delivered

<sup>a</sup> See note on v. 17.

<sup>b</sup> That is, the headquarters of the governor.

<sup>c</sup> That is, the last part of the night, before 6 a.m.

<sup>d</sup> Imperative.

<sup>e</sup> Lit., *from yourself*.

- εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί·  
 36 τί ἐποίησας; ἀπεκρίθη ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ  
 ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ  
 βασιλεία ἡ ἐμὴ, οἱ ὑπηρεταὶ οἱ ἐμοὶ ἡγωνίζοντο ἄν, ἵνα μὴ  
 παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ  
 37 ἔστιν ἐντεῦθεν. εἶπεν οὖν αὐτῷ ὁ Πειλᾶτος, Οὐκοῦν βασι-  
 λεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς  
 εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα  
 εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς  
 38 ἀληθείας ἀκούει μου τῆς φωνῆς. λέγει αὐτῷ ὁ Πειλᾶτος, Τί  
 ἔστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς  
 Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω  
 39 ἐν αὐτῷ. ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω  
 ὑμῖν ἐν τῷ πασχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν Βασιλέα  
 40 τῶν Ἰουδαίων; ἐκραύγασαν οὖν πάλιν πάντες λέγοντες, Μὴ  
 τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.  
 19<sup>1</sup> Τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.  
 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν  
 αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,  
 3 | καὶ ἤρχοντο πρὸς αὐτόν καὶ ἔλεγον, Χαῖρε ὁ Βασιλεὺς τῶν  
 Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥάπισματα.  
 4 Ἐξῆλθεν οὖν πάλιν ὁ Πειλᾶτος ἔξω καὶ λέγει αὐτοῖς, Ἴδε  
 ἄγω ὑμῖν αὐτόν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω  
 5 ἐν αὐτῷ. ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον  
 στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἴδε  
 6 ὁ ἄνθρωπος. ὅτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ  
 ὑπηρεταί, ἐκραύγασαν λέγοντες, Σταύρωσον σταύρωσον.  
 λέγει αὐτοῖς ὁ Πειλᾶτος, Λάβετε αὐτόν ὑμεῖς καὶ σταυ-  
 7 ρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. ἀπεκρίθησαν  
 αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον  
 ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι Υἱὸν Θεοῦ ἐαυτὸν ἐποίησεν.  
 8 Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον τὸν λόγον, μᾶλλον  
 9 ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει  
 τῷ Ἰησοῦ, Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν

You up to me. What have You done? ” Jesus answered, 36  
 “ My kingdom is not of <sup>a</sup> this world.\* If My kingdom  
 were of this world My servants would fight, that I might  
 not be delivered up to the Jews; but, as it is, My kingdom  
 is not from here.” Pilate said to Him, “ So You are a 37  
 king? ” Jesus answered, “ You say that I am a king. For  
 this I have been born and for this I have come into the  
 world, to bear witness to the truth. Everyone who is of the  
 truth listens to My voice.” Pilate said to Him, “ What is 38  
 truth? ”

When he had said this he went out again to the Jews and  
 said to them, “ I find in Him no ground for a charge; but 39  
 you have a custom that I should release one man to you at  
 the Passover.\* Do you wish me to release for you the King  
 of the Jews? ” They all shouted back, “ Not Him, but 40  
 Barabbas.” Barabbas was a robber.

Then Pilate took Jesus and flogged Him; and the soldiers 19a  
 plaited a crown of thorns and set it on His head, and they  
 put on Him a purple cloak. They kept coming to Him and 3  
 saying, “ Hail, You King of the Jews! ” and they slapped  
 Him on the face.

Pilate went outside again and said to them, “ Look, I am 4  
 bringing Him out to you that you may know that I find in  
 Him no ground for a charge.” So Jesus went outside, 5  
 wearing the crown of thorns and the purple cloak. He <sup>b</sup>  
 said to them, “ Look, the Man.” When the chief priests\* 6  
 and the attendants saw Him, they shouted, “ Crucify!  
 Crucify! ” Pilate said to them, “ You take <sup>c</sup> Him, and  
 crucify Him; for I find in Him no ground for a charge.”  
 The Jews answered him, “ We have a law and according 7  
 to our law He ought to die because He made Himself out to  
 be God’s Son.” When Pilate heard this statement he was 8  
 very much afraid and went back into the praetorium,<sup>d</sup> and 9  
 he said to Jesus, “ From where are You? ” Jesus gave him

<sup>a</sup> Lit., *from*.

<sup>b</sup> That is, Pilate.

<sup>c</sup> Imperative.

<sup>d</sup> That is, the headquarters of the governor.

- 10 αὐτῷ. λέγει οὖν αὐτῷ ὁ Πειλᾶτος, Ἐμοὶ οὐ λαλεῖς; οὐκ  
οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω  
11 σταυρώσαι σε; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Οὐκ εἶχες ἐξου-  
σίαν οὐδεμίαν κατ' ἐμοῦ εἰ μὴ ἦν δεδομένον σοι ἄνωθεν·  
12 διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει. ἐκ  
τούτου ἐζήτηε ὁ Πειλᾶτος ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι  
ἐκραύγαζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος  
τοῦ Καίσαρος· πᾶς ὁ βασιλεῖα ἐαυτὸν ποιῶν ἀντιλέγει τῷ  
13 Καίσαρι. Ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων τούτων  
ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον  
14 λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα. ἦν δὲ  
Παρασκευὴ τοῦ πασχα, ὥρα ἦν ὡς ἕκτη· καὶ λέγει τοῖς  
15 Ἰουδαίοις, Ἴδε ὁ Βασιλεὺς ὑμῶν. ἐκραύγασαν οὖν ἐκεῖνοι,  
Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πειλᾶτος,  
Τὸν Βασιλεῖα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἄρχιερεῖς,  
16 Οὐκ ἔχομεν βασιλεῖα εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν  
αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.  
17 Παρέλαβον οὖν τὸν Ἰησοῦν καὶ ἤγαγον· | καὶ βαστάζων  
ἐαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον,  
18 ὃ λέγεται Ἑβραϊστὶ Γολγοθα, | ὅπου αὐτὸν ἐσταύρωσαν,  
καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ  
19 τὸν Ἰησοῦν. ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος καὶ  
ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, **ΙΗΣΟΥΣ**  
**Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.**  
20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι  
ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς·  
καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί.  
21 ἔλεγον οὖν τῷ Πειλάτῳ οἱ ἄρχιερεῖς τῶν Ἰουδαίων,  
Μὴ γράφῃ, Ὁ Βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος  
22 εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων. ἀπεκρίθη ὁ Πειλᾶτος,  
Ὁ γέγραφα, γέγραφα.  
23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον  
τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη, ἐκάστῳ

16-30: Mt. 27. 31-50, Mk. 15. 20-37, Lk. 23. 26-46.

no answer. Pilate said to Him, "Do You not speak to me? 10  
Do You not know that I have authority to release You and  
I have authority to crucify You?" Jesus answered him, 11  
"You would have no authority at all against Me if it had  
not been given you from above. Therefore he who delivers  
Me up to you has greater sin." For this reason Pilate sought 12  
to release Him. The Jews kept shouting, "If you release  
this fellow, you are not Cæsar's friend. Anyone who makes  
himself out to be a king opposes Cæsar."

When Pilate heard these words he brought Jesus outside, 13  
and sat <sup>a</sup> on a tribunal <sup>b</sup> at the place called Pavement, in  
the Jewish language Gabbatha. It was the Preparation 14  
of the Passover, <sup>c</sup> and it was about the sixth hour. <sup>d</sup> He said  
to the Jews, "Look, your King!" They shouted, "Away 15  
with Him, away with Him, crucify Him." Pilate said to  
them, "Am I to crucify your King?" The chief priests <sup>\*</sup>  
answered, "We have no king except Cæsar." Then he de- 16  
livered Him up to them to be crucified.

They took Jesus and led Him away; and He went out 17  
carrying the cross for Himself to what was called the Place  
of a Skull, which in the Jewish language is called Golgotha.  
There they crucified Him, and with Him two others, one 18  
on either side and Jesus in the middle. Pilate wrote a 19  
notice and placed it on the cross. The inscription was,  
"Jesus the Nazarene, the King of the Jews." Many of the 20  
Jews read this notice because the place where Jesus was  
crucified was near the city, and it was written in the Jewish,  
Latin and Greek languages. The chief priests of the Jews 21  
therefore said to Pilate, "Do not write 'The King of the  
Jews', but that He said, 'I am the King of the Jews'." Pilate 22  
answered, "What I have written, I have written."

When the soldiers had crucified Jesus, they took His 23

<sup>a</sup> Or, *seated Him*.

<sup>c</sup> That is, the day before the Passover.

<sup>b</sup> That is, judge's seat.

<sup>d</sup> That is, noon.

στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄρραφος,  
 24 ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. εἶπαν οὖν πρὸς ἀλλήλους,  
*Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται·*  
 ἵνα ἡ γραφὴ πληρωθῇ,

**Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς**  
**καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.**

25 Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν. | εἰστήκεισαν δὲ  
 παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ  
 τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ  
 26 Μαгдаληνῇ. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν  
 παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, *Γύναι, ἴδε ὁ*  
 27 *υἱός σου.* | εἰτα λέγει τῷ μαθητῇ, *Ἴδε ἡ μήτηρ σου.* καὶ ἀπ'  
 ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.  
 28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα  
 29 τελειωθῇ ἡ γραφὴ, λέγει, **Διψῶ.** σκευὸς οὖν ἔκειτο ὄξους  
 μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσώπῳ περιθέντες  
 30 προσήνεγκαν αὐτοῦ τῷ στόματι. ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ  
 Ἰησοῦς εἶπεν, *Τετέλεσται,* καὶ κλίνας τὴν κεφαλὴν παρέ-  
 δωκεν τὸ πνεῦμα.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ Παρασκευὴ ἦν, ἵνα μὴ μένῃ ἐπὶ τοῦ  
 σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ  
 ἡμέρα ἐκείνη τοῦ σαββάτου, ἠρώτησαν τὸν Πειλᾶτον ἵνα  
 32 κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. ἤλθον οὖν οἱ  
 στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ  
 33 ἄλλου τοῦ συνσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν  
 ἐλθόντες, ὥς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν  
 34 αὐτοῦ τὰ σκέλη, ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ  
 35 τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. καὶ  
 ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθὴς ἐστὶν αὐτοῦ ἡ μαρ-  
 τυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς

24: Ps. 22. 18. 28: Ps. 22. 15. 29: Ps. 69. 21.



clothes and divided them into four shares, one share for each soldier, also the tunic. The tunic was seamless, woven throughout from the top. So they said to one another, 24 "Let us not tear it, but cast lots for it, whose it shall be," that the scripture might be fulfilled,

*They shared My clothes among them  
and cast lots for My garment.*

These things the soldiers did. Now there were standing 25 by the cross of Jesus His mother, His mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing His 26 mother and, standing by, the disciple whom He loved, Jesus said to His mother, "Woman, look, your son." He 27 then said to the disciple, "Look, your mother." From that time the disciple took her to his own home.

After this, knowing that all things had now been com- 28 pleted, Jesus, that the scripture might be completely fulfilled, said, "*I thirst.*" A vessel, filled with sour wine, had 29 been placed there. They put a sponge full of the *sour wine* upon hyssop and held it to His mouth. When Jesus had 30 taken the sour wine He said, "It is completed." He bowed His head and gave up His spirit.

Since it was the Preparation,<sup>a</sup> and in order that the 31 bodies should not remain on the cross on the Sabbath,\* for that Sabbath was a great day, the Jews asked Pilate that their legs might be broken, and the bodies <sup>b</sup> be taken away. So the soldiers came and broke the legs of the first and of the 32 other who had been crucified with Him. They came to 33 Jesus, and when they saw that He had already died, they did not break His legs, but one of the soldiers pierced His 34 side with a spear, and immediately blood and water came out. He who has seen has borne witness, and his witness is 35 true, and he knows that he is telling the truth, that you too

<sup>a</sup> That is, the day before the Sabbath.

<sup>b</sup> Not in the Greek.

- 36 πιστεύητε. ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ,  
 37 Ὅσοτον οὐ συντριβήσεται αὐτοῦ. καὶ πάλιν ἑτέρα γραφή  
 λέγει, Ὅψονται εἰς ὃν ἐξεκέντησαν.  
 38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλᾶτον Ἰωσήφ ἀπὸ  
 Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ  
 τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ·  
 καὶ ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθον οὖν καὶ ἦραν αὐτόν.  
 39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶ-  
 τον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.  
 40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις  
 μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις  
 41 ἐνταφιάζειν. ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος,  
 καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν  
 42 τεθειμένος· ἐκεῖ οὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων,  
 ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.  
 201 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται  
 πρῶτ' σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν  
 2 λίθον ἠρμένον ἐκ τοῦ μνημεῖου. τρέχει οὖν καὶ ἔρχεται  
 πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει  
 ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν Κύριον ἐκ τοῦ  
 3 μνημεῖου, καὶ οὐκ οὔδαμεν ποῦ ἔθηκαν αὐτόν. Ἐξῆλθεν  
 οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἦρχοντο εἰς τὸ  
 4 μνημεῖον. ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς  
 προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ  
 5 μνημεῖον, | καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ  
 6 μέντοι εἰσῆλθεν. ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν  
 αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια  
 7 κείμενα, | καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ,  
 οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον  
 8 εἰς ἓνα τόπον. τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ  
 ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·  
 9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν

36: Ps. 34. 20. 37: Zec. 12. 10. 38-42: Mt. 27. 57-61, Mk. 15. 42-47,  
 Lk. 23. 50-55. 20. 1-10: Mt. 28. 1-10, Mk. 16. 1-8, Lk. 24. 1-11.

may believe. These things took place that the scripture 36 might be fulfilled, *A bone of him shall not be broken.* Again, 37 another scripture says, *They will look at him whom they pierced.*

After this Joseph from Arimathea, who was a disciple of 38 Jesus but secretly through fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave permission. So they came and took Him away. Nico- 39 demus, who at first had come to Him at night, also came bringing a mixture of myrrh and aloes, about a hundred litras <sup>a</sup> in weight. So they took the body of Jesus and 40 wrapped it in linen cloths with the spices, as is the custom of the Jews in burying. There was a garden in the place 41 where He was crucified, and in the garden a new tomb in which no one had yet been laid. Here, on account of the 42 Preparation <sup>b</sup> of the Jews, and because the tomb was near, they laid Jesus.

Early on the first day of the week while it was still dark 20 Mary of Magdala came to the tomb and saw that the stone had been removed from the tomb. So she ran and came to 2 Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid Him." So 3 Peter and the other disciple set out and went towards the tomb. The two ran together; but the other disciple ran 4 ahead faster than Peter and came first to the tomb, and 5 stooping down he saw the linen cloths lying, but he did not go in. Simon Peter also came, following him, and went 6 into the tomb; and he saw the linen cloths lying, and the 7 cloth which was upon His head, not lying with the linen cloths, but folded in a place apart. Then the other disciple, 8 he who had come first to the tomb, also went in, and he saw and believed; for they did not yet understand the scripture 9

<sup>a</sup> See Appendix.

<sup>b</sup> That is, the day before the Sabbath.

- 10 ἀναστῆναι. ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.  
 11 | Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. ὥς  
 12 οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον, | καὶ θεωρεῖ δύο  
 ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ  
 13 ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. καὶ  
 λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι  
 Ἦραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.  
 14 ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν  
 15 Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστίν. λέγει  
 αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη  
 δοκοῦσα ὅτι ὁ κηπουρός ἐστίν, λέγει αὐτῷ, Κύριε, εἰ σὺ  
 ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτόν  
 16 ἄρῶ. | λέγει αὐτῇ ὁ Ἰησοῦς, Μαριαμ. στραφεῖσα ἐκείνη  
 λέγει αὐτῷ Ἑβραϊστί, Ραββουνει (ὃ λέγεται Διδάσκαλε).  
 17 λέγει αὐτῇ ὁ Ἰησοῦς, Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα  
 πρὸς τὸν Πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου  
 καὶ εἰπέ αὐτοῖς, Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ  
 18 Πατέρα ὑμῶν καὶ Θεόν μου καὶ Θεὸν ὑμῶν. ἔρχεται  
 Μαριαμ ἡ Μαγδαληνὴ ἀναγγέλλουσα τοῖς μαθηταῖς ὅτι  
 Ἐώρακα τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.  
 19 Οὕτως οὖν ὁψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ  
 τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι  
 διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς  
 20 τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν. καὶ τοῦτο εἰπὼν  
 ἔδειξεν αὐτοῖς καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ.  
 21 ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. | εἶπεν οὖν  
 αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν με  
 22 ὁ Πατήρ, καὶ γὰρ πέμπω ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησεν  
 23 καὶ λέγει αὐτοῖς, Λάβετε Πνεῦμα Ἅγιον. ἃν τινων ἀφῆτε  
 τὰς ἁμαρτίας, ἀφέωνται αὐτοῖς· ἃν τινων κρατῆτε, κε-  
 κράττηνται.  
 24 Ὡμῶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ  
 25 ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ

19-23: Lk. 24. 36-49.

that He must rise from the dead. So the disciples went 10 away again.

Mary was standing by the tomb outside, lamenting. As 11 she lamented she stooped to look into the tomb, and she 12 saw two angels\* in white sitting, one at the head and one at the feet, where the body of Jesus had lain. They said to 13 her, "Woman, why are you lamenting?" She said to them, "They have taken away my Lord, and I do not know where they have laid Him." When she had said this she 14 turned round and saw Jesus standing, but she did not know it was Jesus. Jesus said to her, "Woman, why are you 15 lamenting? Whom are you seeking?" Thinking Him to be the gardener she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." Jesus said to her, "Mary!" She turned 16 and said to Him in the Jewish language, "Rabboni\*" (that is, Master <sup>a</sup>). Jesus said to her, "Do not touch Me, for 17 I have not yet ascended to My Father; but go to My brothers <sup>b</sup> and tell them, 'I am ascending to My Father and to your Father, to My God and to your God.'" Mary 18 of Magdala went and told the disciples, "I have seen the Lord," and that He had said these things to her.

At evening on that day, the first of the week, when the 19 doors were shut where the disciples were gathered through fear of the Jews, Jesus came and stood in the middle, and He said to them, "Peace to you." When He had said this He 20 showed them His hands and His side. The disciples rejoiced when they saw the Lord. Jesus said to them again, 21 "Peace to you. As the Father has sent Me, I also send you." When He had said this He breathed into them and 22 said to them, "Receive the Holy Spirit. If you forgive 23 the sins of any they are forgiven them; if you retain the sins of any they are retained."

Thomas <sup>c</sup> called Didymus,<sup>c</sup> one of the Twelve, was not 24 with them when Jesus came. The other disciples said to 25

<sup>a</sup> Lit., *Teacher*.

<sup>b</sup> This refers to the disciples.

<sup>c</sup> Thomas (Hebrew) and Didymus (Greek) mean "Twin".

- ἄλλοι μαθηταί, 'Εωράκαμεν τὸν Κύριον. ὁ δὲ εἶπεν αὐτοῖς,  
 'Εὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ  
 βάλω τὸν δάκτυλόν μου εἰς τὸν τόπον τῶν ἥλων καὶ βάλω  
 τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.  
 26 Καὶ μεθ' ἡμέρας ὀκτῶ πάλιν ᾔσαν ἔσω οἱ μαθηταὶ αὐτοῦ,  
 καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ 'Ιησοῦς τῶν θυρῶν  
 κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνῃ ὑμῖν.  
 27 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε  
 τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν  
 28 πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. ἀπεκρίθη  
 ὁ Θωμᾶς καὶ εἶπεν αὐτῷ, 'Ο Κύριός μου καὶ ὁ Θεός μου.  
 29 λέγει αὐτῷ ὁ 'Ιησοῦς, "Οτι ἐώρακάς με, πεπίστευκας;  
 μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.  
 30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ 'Ιησοῦς  
 ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν  
 31 τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι ὁ  
 'Ιησοῦς ἐστὶν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πι-  
 στεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.  
 21 Μετὰ ταῦτα ἐφάνέρωσεν ἑαυτὸν πάλιν ὁ 'Ιησοῦς τοῖς  
 μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνέρωσεν  
 2 δὲ οὕτως. ᾔσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγό-  
 μενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανα τῆς Γαλιλαίας  
 καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.  
 3 | λέγει αὐτοῖς Σίμων Πέτρος, 'Υπάγω ἀλιεύειν. λέγουσιν  
 αὐτῷ, 'Ερχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον οὖν καὶ  
 ἐνέβησαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν  
 4 οὐδέν. πρωίας δὲ ἤδη γινομένης ἔστη ὁ 'Ιησοῦς εἰς τὸν  
 αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι 'Ιησοῦς ἐστὶν.  
 5 λέγει οὖν αὐτοῖς ὁ 'Ιησοῦς, Παιδιά, μὴ τι προσφάγιον  
 6 ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὔ. λέγει αὐτοῖς, Βάλετε εἰς  
 τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον  
 οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν  
 7 ἰχθύων. λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ 'Ιησοῦς  
 τῷ Πέτρῳ, 'Ο Κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας

him, "We have seen the Lord." He said to them, "Unless I see in His hands the mark of the nails and put my finger in <sup>a</sup> the place of the nails and put my hand in His side, I will not believe."

Eight days later His disciples were again indoors, and 26 Thomas with them. Jesus came, when the doors were shut, and stood in the middle and said, "Peace to you." Next 27 He said to Thomas, "Bring here your finger and look at My hands; bring your hand and put it in <sup>a</sup> My side; do not be unbelieving, but believing." Thomas answered 28 Him, "My Lord and my God." Jesus said to him, "Have 29 you believed because you have seen Me? Blessed <sup>b</sup> are they who have not seen but have believed."

Jesus did many other signs <sup>\*</sup> in the presence of His dis- 30 ciples, which have not been written in this book; but these 31 have been written that you may believe that Jesus is the Messiah,<sup>\*</sup> the Son of God, and that, believing, you may have life in His name.<sup>\*</sup>

After this Jesus showed Himself again to the disciples at 21 the Sea of Tiberias; and He showed Himself in this way. There were together Simon Peter, Thomas <sup>c</sup> called Didy- 2 mus,<sup>c</sup> Nathanael of Cana in Galilee, the sons of Zebedee and two others of His disciples. Simon Peter said to them, 3 "I am going fishing." They said to him, "We also are coming with you." They went out and got into their boat immediately, and that night they caught nothing. When 4 day was now breaking Jesus stood on the shore, but the disciples did not know it was Jesus. Jesus said to them, "Lads, 5 you have no fish, have you?" They answered Him, "No." He said to them, "Cast the net on the right side of the boat, 6 and you will find." So they cast, and because of the number of fish they were no longer able to draw it in. That dis- 7 ciple whom Jesus loved said to Peter, "It is the Lord."

<sup>a</sup> Or, *on*.

<sup>b</sup> Or, *happy*.

<sup>c</sup> See note on 20:24.

8 ὅτι ὁ Κύριός ἐστιν, τὸν ἐπενδύτην διεξώσατο, ἣν γὰρ γυμνός,  
 9 καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ ἄλλοι μαθηταὶ τῷ  
 10 πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς  
 11 ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.  
 12 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην  
 13 καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς,  
 14 Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. ἀνέβη οὖν  
 15 Σίμων Πέτρος καὶ εἴλκυσε τὸ δίκτυον εἰς τὴν γῆν μεστὸν  
 16 ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσοῦτων  
 17 ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. λέγει αὐτοῖς ὁ Ἰησοῦς,  
 18 Δεῦτε ἀριστήσατε. οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι  
 19 αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν. ἔρχεται οὖν ὁ  
 20 Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ  
 21 ὀψάριον ὁμοίως. τοῦτο ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς  
 22 τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.  
 23 Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,  
 24 Σίμων Ἰωάννου, ἀγαπᾷς με πλεόν τούτων; λέγει αὐτῷ,  
 25 Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκει τὰ  
 26 ἄρνια μου. λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου,  
 27 ἀγαπᾷς με; λέγει αὐτῷ, Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε.  
 28 λέγει αὐτῷ, Ποίμαινε τὰ προβάτιά μου. | λέγει αὐτῷ τὸ  
 29 τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι  
 30 εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε,  
 31 πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε· λέγει αὐτῷ,  
 32 Βόσκει τὰ προβάτιά μου. ἀμην ἀμην λέγω σοι, ὅτε ἡς  
 33 νεώτερος, ἐξώνυνες σεαυτὸν καὶ περιεπάτεις ὅπου ἡθέλεις·  
 34 ὅταν δὲ γηράσῃς, ἔκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος ζώσκει  
 35 σε καὶ οἴσει ὅπου οὐ θέλεις. τοῦτο δὲ εἶπεν σημαίνων ποίῳ  
 36 θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ,  
 37 Ἀκολουθεῖ μοι. ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν  
 38 ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ



When Simon Peter heard that it was the Lord, he wrapped his outer garment round him, for he had stripped, and plunged into the sea; but the other disciples came in their boat, dragging the net of fishes, for they were not far from the land, but about two hundred cubits <sup>a</sup> off. When they got out on to the land they saw a charcoal fire there <sup>b</sup> and fish laid upon it, and bread. Jesus said to them, "Bring some of the fishes which you have just caught." Simon Peter went on the boat and dragged the net to the land full of big fish, a hundred and fifty-three; and though there were so many the net was not torn. Jesus said to them, "Come and have breakfast." None of the disciples dared to ask Him, "Who are You?" knowing it was the Lord. Jesus came, took the bread and gave it to them, and the fish similarly. This was now the third time Jesus appeared to the disciples after He had risen from the dead.

When they had had breakfast Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord, You know that I love You." He said to him, "Feed My lambs." He said to him again the second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord, You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?", and he said to Him, "Lord, You know everything; You know that I love You." He said to him, "Feed My sheep.<sup>d</sup> In very truth I tell you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands and another will gird you and take you where you do not wish." This He said, indicating by what death he would glorify God. Having said this He said to him, "Follow Me." Peter turned round and saw the disciple

<sup>a</sup> See Appendix.

<sup>b</sup> Lit., *placed*.

<sup>c</sup> This means either *than these do*, or *than these men*, or *than these things*.

<sup>d</sup> Or, *lambs*.

- δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ  
21 παραδιδούς σε; τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ,  
22 Κύριε, οὗτος δὲ τίς; λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω  
23 μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολουθεῖ μοι. ἐξῆλθεν  
οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος  
οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ  
ἀποθνήσκει, ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι.  
24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ  
γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία  
25 αὐτοῦ. Ἔστιν δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς,  
ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον  
χωρήσειν τὰ γραφόμενα βιβλία.

whom Jesus loved, following. (It was he who leaned back on His breast <sup>a</sup> at the supper and said, " Sir, \* who is it who delivers You up? ") When Peter saw him he said to Jesus, <sup>21</sup> " Lord, what of him? " Jesus said to him, " If I wish him <sup>22</sup> to remain till I come, what is it to you? You follow <sup>b</sup> Me." This saying, therefore, went out among the brothers <sup>c</sup> that <sup>23</sup> that disciple would not die. Yet Jesus did not say to him that he would not die, but " If I wish him to remain till I come."

This is the disciple who is bearing witness about these <sup>24</sup> things and has written them down, and we know that his witness is true. There are also many other things which <sup>25</sup> Jesus did; if they were written down one by one, I think that not even the world itself would hold the books being written.

<sup>a</sup> That is, on His right.

<sup>b</sup> Imperative.

<sup>c</sup> This refers to Christians.

## APPENDIX OF WEIGHTS, MONEY AND MEASURES

(The equivalents shown in English are approximate)

### WEIGHTS

*lira*: 12 ounces (12:3, 19:39).

### MONEY

*denarius*: A day's wage for an agricultural labourer  
(6:7, 12:5).

### MEASURES

#### (a) *Capacity*

*measure*: Greek  $\mu\epsilon\tau\rho\eta\tau\acute{\eta}\varsigma$  = 8.66 gallons (2:6).

#### (b) *Length*

*cubit*: Greek  $\pi\acute{\eta}\chi\upsilon\varsigma$  = 17.5 inches (21:8).

*stade*: furlong (6:19, 11:18).

## GLOSSARY

- Angel*: Messenger. Name for a supernatural agent or guardian of an individual or group.
- Baptize*: A transliteration of the Greek word. This transliteration complies with the rule of the British and Foreign Bible Society. Literally, it is the action of dipping or plunging, then the ritual act of washing with water.
- Blasphemy*: Speaking against God.
- Christ*: See *Messiah*.
- Demon*: An evil or unclean spirit which may possess a man; the person possessed is called a *demoniac*.
- Feast*: A religious ceremonial—usually the Passover, but not in 7: 2 and 10: 22.
- Flesh*: In addition to the literal sense, it is sometimes used as the equivalent of humanity, human nature.
- Helper*: The Greek word *παράκλητος* literally means “someone who is called to one’s side”. The verb *παρακαλεῖν* means “to invite” or “to summon”, and is used of calling in an ally, a counsellor, a witness in one’s favour, a counsel in one’s defence. *Παράκλητος*, therefore, literally means “one who is called in to help”.
- He who is coming*: A phrase in common use in N.T. times, describing the expected Messiah.

- Kingdom of God*: The phrase means "the Kingly Rule of God", and is closely associated with Jewish expectations.
- Levites*: Members of the priestly tribe, but not priests.
- Messiah*: A Hebrew title meaning "Anointed" (as a king or priest), especially of the central Figure in God's Kingdom. *Christ* derives from the Greek equivalent.
- Mind*: In Biblical Greek this word is used for mental perceptions, as well as emotions. Sometimes *heart* is the correct rendering in English (e.g. 16:22), but more often *mind*.
- Name*: In the ancient world, "name" was more than a sign of identification. It included the character of the person, his authority, and sometimes it almost stood for the person himself (3:18). "Thy name" (17:6) implies the nature and will of God. "(Life) in His name" (20:31) is used in the sense of "through Him".
- Parable*: A striking saying (e.g. Mk. 7:15, 17), or a story (e.g. Lk. 12:16 ff.) designed to awaken religious insight or challenge the conscience, or both. John uses a different Greek word which means primarily "figure of speech".
- Passover*: A Jewish feast to commemorate the "passing over" of the Hebrew homes when, as the last plague, the Egyptian first-born were slain (Exod. 13:23 f.).
- People*: The rendering of *laós* which nearly always in the Gospels means "the people, Israel".
- Pharisees*: A body of strict and pious adherents of the Law and tradition.

- Priest*: Jewish priests were responsible for the daily services and sacrifices in the Temple.
- Chief Priests*: (Greek: ἀρχιερεῖς) In the plural the word seems to be used loosely to indicate members of the high priestly group of families.
- High Priest*: (Greek: ἀρχιερεύς) In the singular it refers to the chief temple minister and president of the Sanhedrin.
- Rabbi*: Hebrew word. Literally, "my master". Doctor of the Jewish Law. Used as a greeting for the learned and as a synonym with Teacher.
- Rabboni*: Aramaic form of *Rabbi*.
- Sabbath*: The Hebrew and Aramaic name of the Seventh or Holy Day of the Jewish week.
- Sanhedrin*: The Greek word means *council*, and here it is used for the supreme court of the Jews, formed mainly of priests and scribes.
- Satan*: A frequent name for God's opponent, the chief of evil powers.
- Scribe*: A Biblical scholar and teacher of the Law.
- Sign*: A miracle conveying meaning to those who see it.
- Sinner*: An offender against the divine Law rather than against a human law.
- Sir*: The word κύριος is not used in John as a title for Jesus before Holy Week except at 6:23 where the manuscript evidence is uncertain and at 11:2 which refers to an event in Holy Week. It is found in 13:13, 14, where the rendering is *Master*, but not elsewhere before ch. 20.
- The vocative has been rendered *Sir* (as in

Matthew and Mark), except in ch. 21 where *Lord* is used, since the word took on a fuller content for the disciples, following the passion and resurrection.

*Son of Man*: A literal rendering of the Greek literal rendering of the Aramaic periphrasis for "The Man". It is a title either for Messiah or for the representative Man (the "last Adam").

*Spirit*: *Πνεῦμα*, when printed with a capital in Greek, refers to the Holy Spirit, and is so printed in English.

*Synagogue*: A Jewish religious assembly and the building in which it met. A committee of "officers of the synagogue" had control of all matters concerning the synagogue.

*Word*: (1) A particular saying or statement (e.g. 2: 22).  
(2) The message which Jesus or the Church proclaims (e.g. 5: 24).  
(3) The personal Word, or Son, of God, i.e. the Christ (e.g. 1: 1).

*World*: The physical world, or mankind, or (particularly in John) mankind in opposition to God.